

The Rev^d M^r. SPINCKES.

This very Eminent Divine was Venerable of Aspect, Orthodox in Faith, his Adversaries being Judges. He Had uncommon Learning and Superior Judgment. His Patience was great, his Self denial greater, his Charity still greater. His Temper sweet and unmoveable, beyond comparison. His exemplary Life was concluded with an happy Death July 23. 1727. in his 74. Year.

J. Weston. sculps.

A. Vertue. Sculp.
Printed for C. Rivington in S^t. Pauls Church-Yard.

THE
L I F E
Of the R. REVEREND
Mr. Nathanael Spinckes.

By the REVEREND
Mr. JOHN BLACKBOURNE, M.A.



L O N D O N:
Printed in the Year M. DCC. XXXI.



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Hic niger est punctu Romanus card.
Mr. JOHN BLACKBURN
B. & C. REVEREND



30 May 1961

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Non Te
tha plurima Panthen
victas, nec Apollinis Infula texit



THE LIFE
Of the REVEREND
Mr Nathanael Spinckes.

THE venerable author of the following treatise was a man who had no guile, and wanted no virtue: and were he now at my elbow he would dictate to me to speak of him in humble and simple terms. Perhaps this may be interpreted as an excuse for a plain and unartful relation: but it belongs to them to swell their notes, who can't gain attention without sounds or shakes.

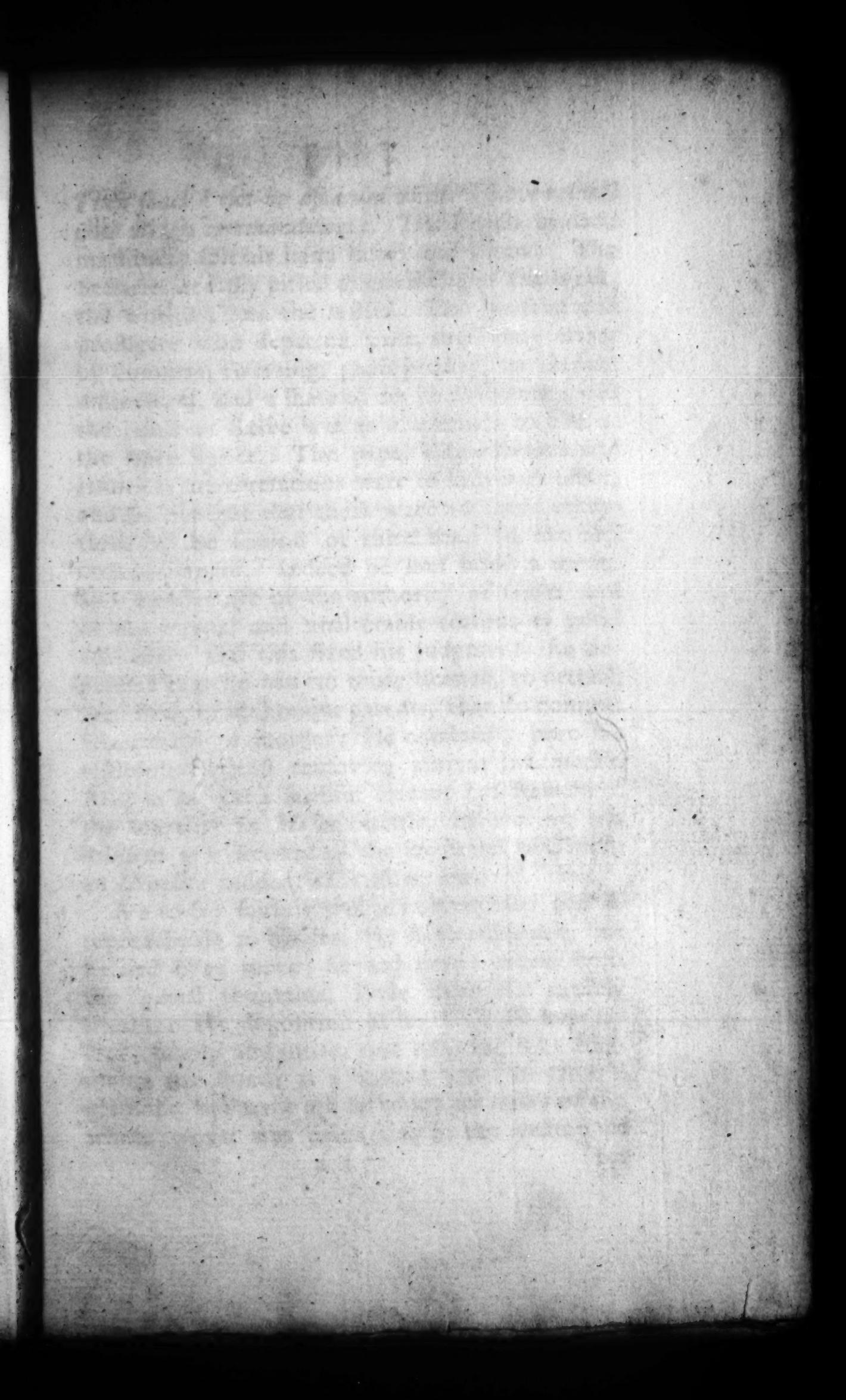
I do not intend then to raise or muster any appearances of virtues imaginary, or dissemble any foibles: for which reason though I have little to tempt the curious, I shall have as little to offend the conscientious.

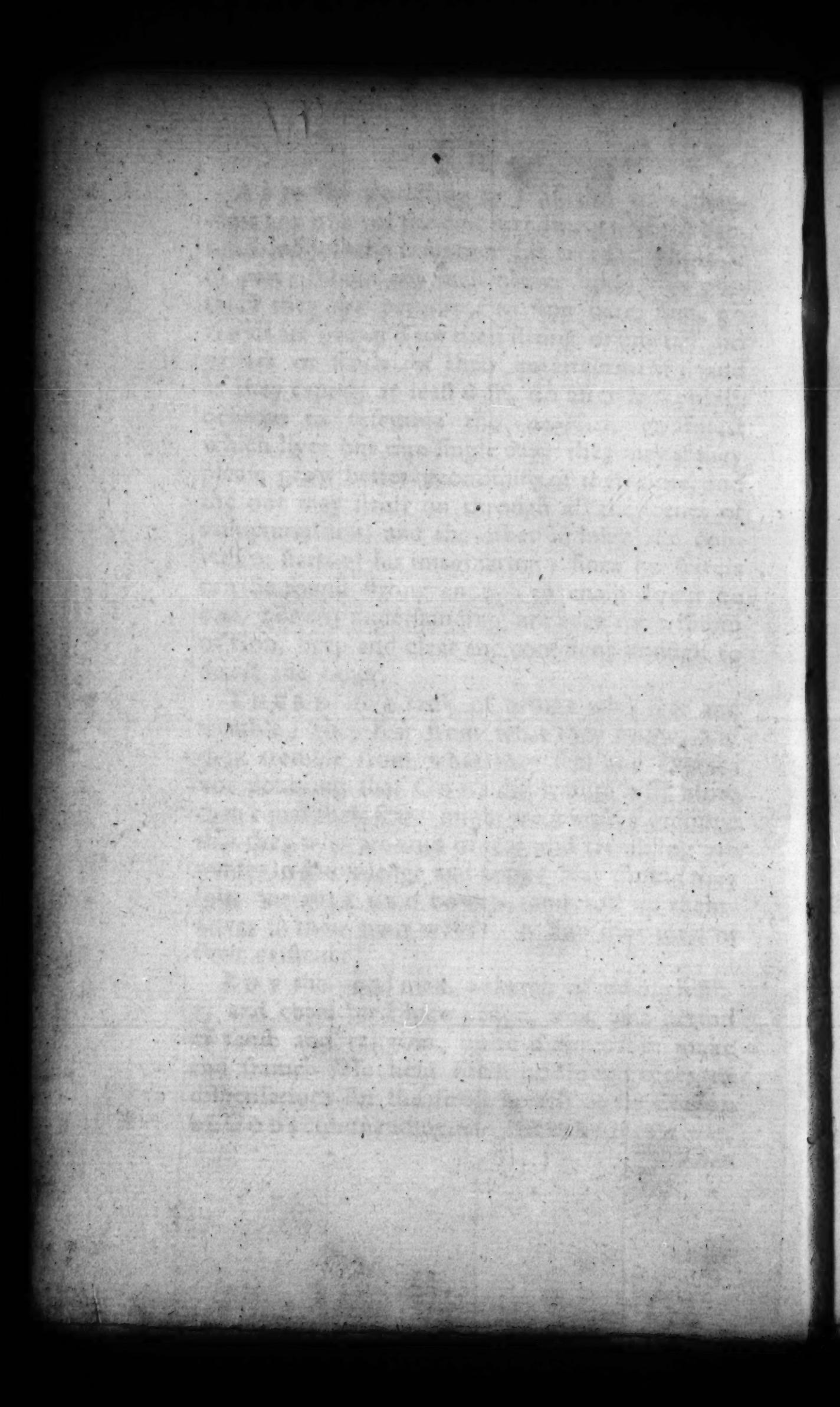
As to the worldling or sensualist who abandons any or all of the commandments, or the baptized infidel who renounces his creed in whole or in part; should any such glance upon this portrait they are permitted to stop here, since no viands are prepar'd for their strong or fine tast, no garlick or froth for their entertainment; and as they expect, at least wish, no after-reckoning, desirous to resemble the *μέρεζιον*, an insect which lives but one single day: they may if they please grow better ~~or~~ economists of their time, and the one may stroll on through all the scenes of voluptuousness, and the other indulge the convulsive starts of his imagination; since no fetters can be found strong enough to chain down the one, nor any understanding, not even the wisdom of God, deep and clear and consistent enough to direct the other.

There are a rank of beings who fear and tremble; they fear from what they know, and they tremble from what they feel and expect; not doubting that God's displeasure will more than equal their fear: might we not then presume that they who are void of fear and trembling are punies in knowledge and sense? Nay should they spin out their own bowels, and roll up themselves in their own webs? A fine sum total of their existence!

But the good man, a sketch of whose history and character I here design, was, as a person of sense and religion, quite different in make and frame. He held forth no indulgences or dispensations for the direct breach or sly evasion of God's commandments. His known rule was,

Then





Then shall I not be ashamed while I have respect unto all thy commandments. The Papists in their machinery felt his hand heavy and often : The Sectaries he truly pitied as consisting of the weak, the worldly, and the wilful. The profane and profligate who departed from their duty either by common swearing, gross perjury, or elegant distinctions, had a share of his chastisement ; and the jesuit or scribe was as obnoxious to him as the open sinner. The papal dispensations and jesuitical interpretations were to him both alike ; and he thought that there were no more exceptions in the second or third than in the first commandment. Indeed he had both a tender and awful sense of the authority of God, and of the eternal and unalterable reasons of good and evil ; and this fixed his judgment, he depended that he had no more licence, to detract, lye, steal, or dishonour parents, than to commit whoredom or murder : He constantly bore his testimony against removing antient landmarks. And as he was a faithful servant and steward of the morality in *Moses's* house, he was no less diligent as a steward of the mysteries of *Christ* : an *Israelite* indeed, a Christian intirely. For

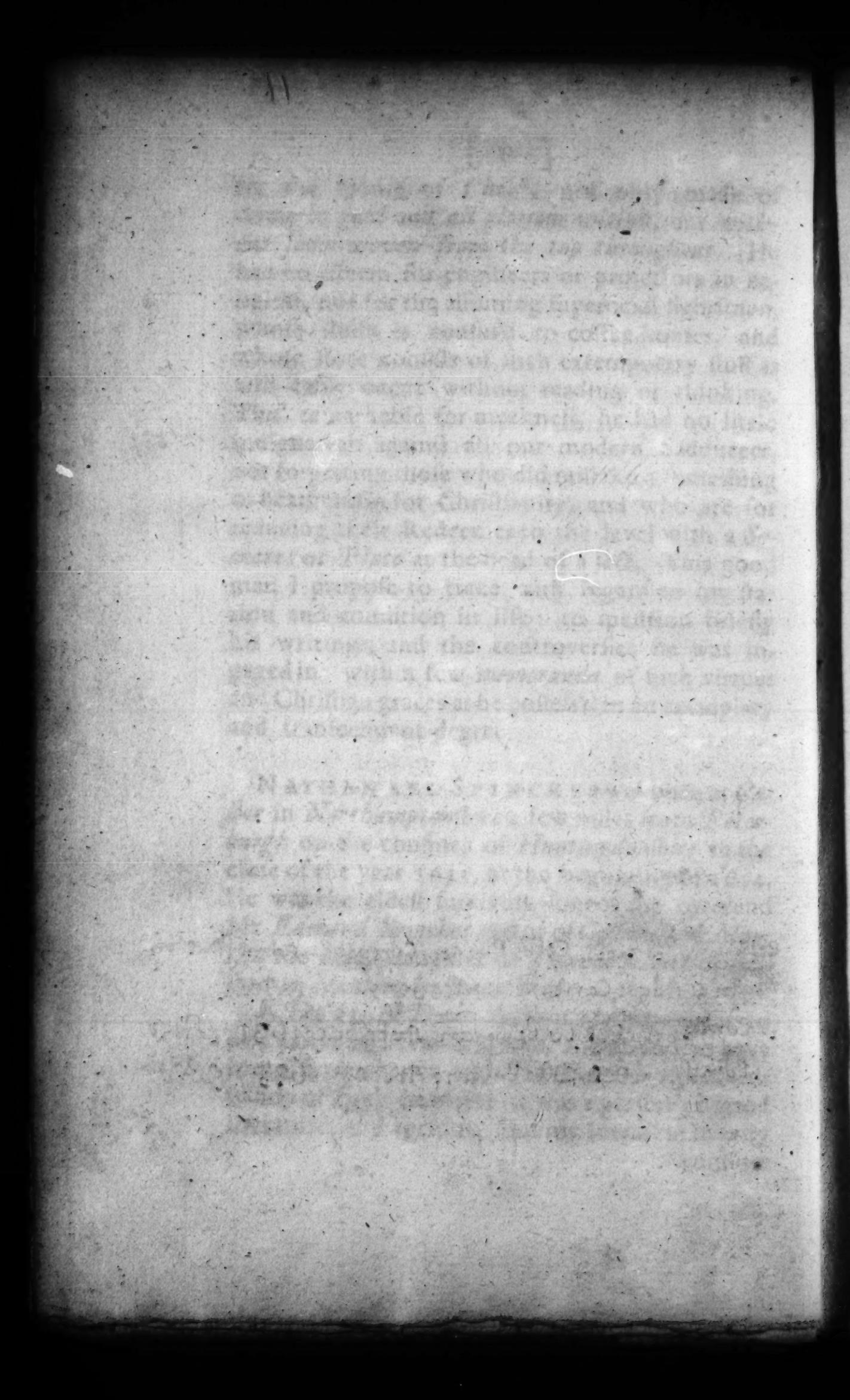
As to his faith it was as unblemished and irreproachable as his life. He had read much, but he had lived more : he had drawn much from the purest fountains, little from the muddy streams : the depositum of his faith he kept sacred, whole and intire, not retailing it by fragments and shreds as a broken vessel or tatter'd garment, but as the ark in which the safety of the whole world was embark'd, as the vesture fit

for the spouse of Christ, not only made of wrought gold and all glorious within, but without seam woven from the top throughout. He had no esteem for engineers or projectors in religion, nor for the assuming superficial sightsmen, whose study is confin'd to coffee houses, and whose store consists of such extemporary stuff as will easily occur without reading or thinking. Tho' remarkable for meekness, he had no little indignation against all our modern Sadduces, not forgetting those who did mistake a something of heathenism for Christianity, and who are for reducing their Redeemer to the level with a *Socrates* or *Plato* at the head of a sect. This good man I propose to trace with regard to his station and condition in life: to mention briefly his writings, and the controversies he was engaged in: with a few *memoranda* of such virtues and Christian graces as he possess'd in an exemplary and transcendent degree.

NATHANIEL SPINCKES was born at *Castor* in *Northamptonshire* a few miles from *Peterburgh* on the confines of *Huntingdonshire* in the close of the year 1653, or the beginning of 1654. He was the eldest surviving son of the reverend Mr *Edmund Spinckes* rector of *Castor*, and *Martha* the eldest daughter of *Thomas Elmes* of *Lilford* in *Huntingdonshire*, Esq;

E D M U N D our Author's father appears to be a native of *New-England*, and is said to have come from thence with Dr *Patrick* afterwards *bishop of Ely*: however he was a person of good literature, and fortune: but my intended brevity confines

Edmund Spincer Coll: Eman: Conv: 2^d: Admissis in
Mathic: Acad: Cant: Dec: 14: 1627. / Regr: Acad:
Edm: Spincer Coll: Eman: Art: Bacc: 1631. / Regr:
Edm: Spincer Coll: Eman: Art: M^r: 1635. / 9 Brd:



confines me to say transiently, that his discharging the relation of chaplain commendably to Mr *Elmes* introduced him to the happiness of an agreeable companion for life, with seven hundred and fifty pounds, and near an hundred pounds *per ann.* in *terra firma* at *Warmington*. This is manifest from undoubted instruments now in my possession; which likewise prove that he was enabled with the accession of his own fortune to support his family in a reputable manner; and, besides the liberal provision he made for our Author as first-born, to give four younger children above four hundred pounds a piece. I ought not to omit one other circumstance which every reader is left to pass his judgment upon: *Edmund* liv'd in troublous times and warp'd so far in the great rebellion, that he took the solemn league and covenant; and was possess'd of the rectory of *Castor* annex'd to the bishoprick of *Petersburgh*, the See being vacant 1648: but I have this to say for him *pleno ore*, that when he was removed soon after the Restoration, even before the *Bartholomew*-*Act* took place, he constantly conform'd to the Church of *England*, and seemed only to decline his ministerial function, because a man who took opposite oaths, had the sentence of guiltiness proceeding against him. *Edmund* died at *Warmington* 1671, and *Martha* 1693; as I presume from the Probat of *Edmund*'s Will, and the letters of administration granted after *Martha*'s death.

I was much puzzled to find where our Author laid the foundation of that noble structure which in progress of time was rais'd upon it;

but at last I was informed that he was indebted for his classical learning, to the reverend Mr S. Morton, rector of *Haddon*, who is mentioned in the father's will. ' Item, I desire and constitute (says the close of *Edmund's* will) my loving friends *Samuel Morton*, clerk and rector of the parish church of *Haddon*, in the county of *Huntingdon*, and also my very much respected cozyn Mr *Richard Cowper*, clerk and rector of *Long Orton* and *Buttolph Bridge*, in the county of *Huntingdon*, to be the overseers of this my last will and testament.'

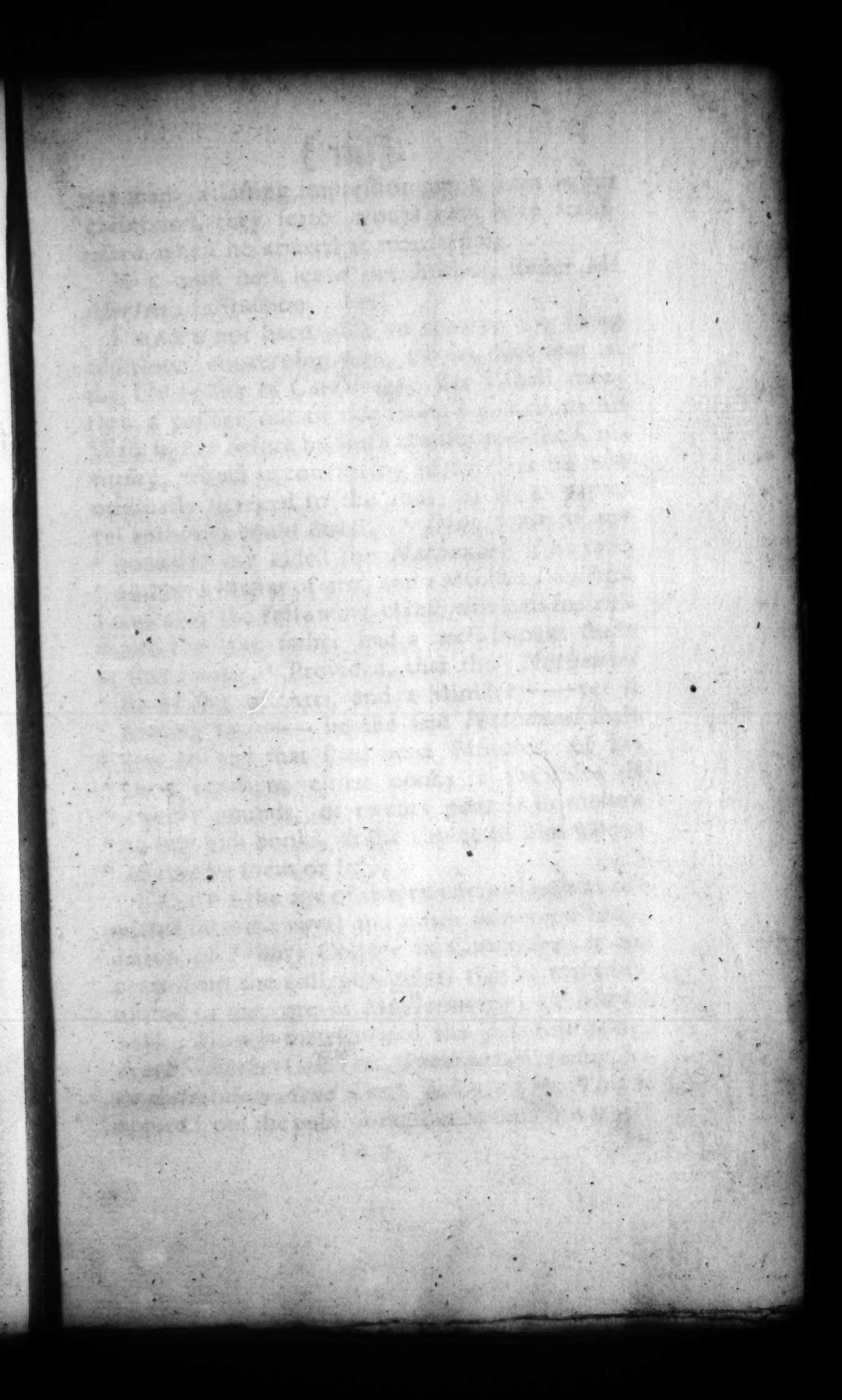
OUR Author's childhood was spent in every proper part of education: in which religion was consider'd as the *Unum necessarium*, and not as an accident or matter of form. This appears from *memoranda* under his own hand, or an ' Account of remarkable passages, wherein the good providence of God has more signally shewn it self towards me or mine, and for which I most heartily bless and praise his holy name.'

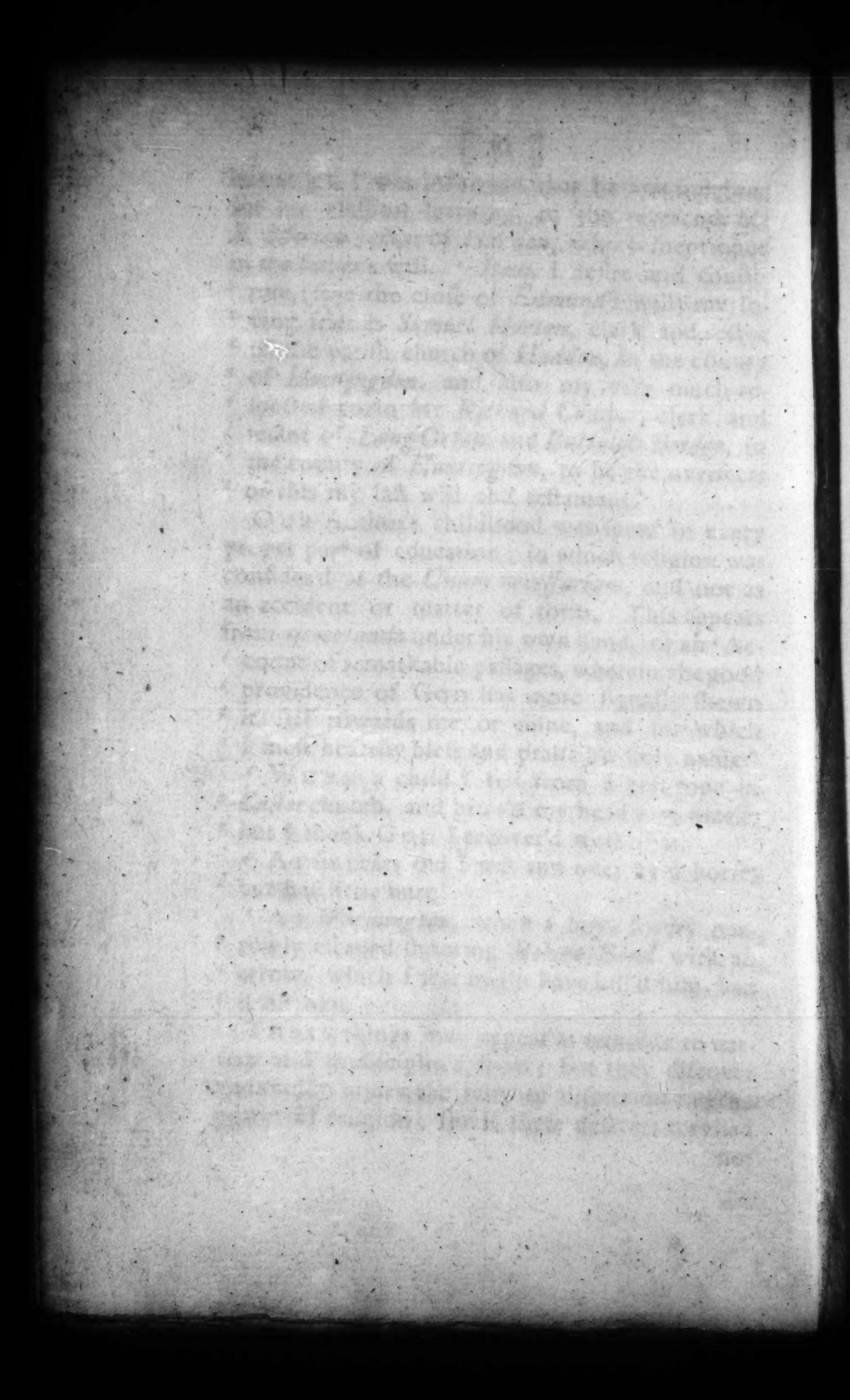
' WHEN a child I fell from a bell-rope in *Castor church*, and bruis'd my head very much; but I thank God I recover'd well of it.'

' AT six years old I was run over by a horse, but had little hurt.'

' AT *Warmington*, when a boy, I very narrowly escaped shooting *Robert Bond* with an arrow, which I fear might have kill'd him, had it hit him.'

' THESE things may appear as *minutiae* to narrow and undisciplin'd souls; but they discover an infancy under the reins of discretion and the power of religion; for if these deliverances had not





not made a lasting impression upon him in his childhood, they scarce would have been recollected when he arrived at mans estate.

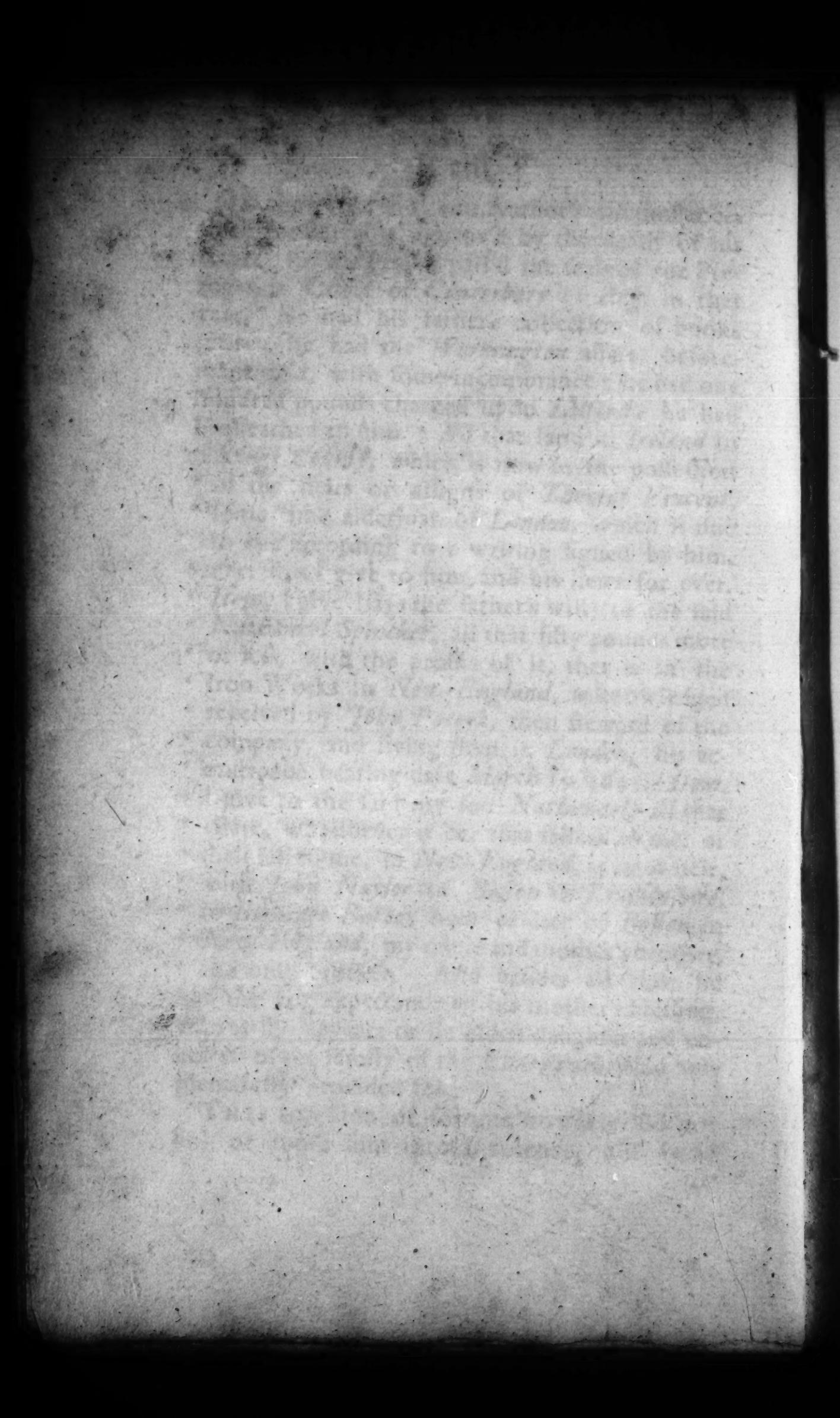
WE must here leave our Author, under Mr Morton's instruction. For,

I HAVE not been able to recover any thing additional concerning him, till we find him at the University of Cambridge: Yet I shall mention a passage out of the father's codicil to his Will, signed before his son's admission in the University, which is convincing to me that he was originally devoted to the altar, so far as parental authority could direct. ' *Item*, I give all my books to my eldest son *Nathanael*, if he live, and be a Master of arts, and a Minister.'—And I conceive the following clause will pass for evidence that the father had a well-fraught study at that time. ' Provided, that tho' *Nathanael* be Master of Arts, and a Minister—yet if another be — he the said *Nathanael* shall give to any that shall be a Minister, of his three brothers, either books to the value of twenty pounds, or twenty pounds in money to buy him books, at the choice of him who is to receive them or it.'

BEFORE the age of sixteen our Author was admitted into the royal and much honoured foundation of Trinity College in Cambridge: it appears from the college register, that he was committed to the care of Mr Bainbrigg, 22 March 1669. He was matriculated the July following. *Nath. Spinckes Coll. Trin. Quadrantarius admissus in matriculam Acad. Cant. Jul. 9. 1670.* This is copied from the publick register of the University.

IN the year 1671, our Author's circumstances were considerably improv'd by the death of his father; for the Probat pass'd the seals of the Pre-rogative Court of Canterbury 11 Aug. in that year, He had his father's collection of books intire: he had the *Warmington* estate, before-mention'd, with some incumbrance: he had one hundred pounds charged upon *Lilford*: he had bequeathed to him ' All that land in *Ireland* in *Kings-County*, which is now in the possession of the heirs or assigns of *Thomas Vincent*, some time alderman of *London*, which is due to me according to a writing signed by him, &c. this I give to him and his heirs for ever. Item, I give (says the father's will) to the said *Nathanael Spinckes*, all that fifty pounds more or less, with the profits of it, that is in the Iron-Works in *New-England*, acknowledged received by *John Pocock*, then steward of the company, and living then in *London*, his acquittance bearing date March 19. 1645. Item, I give to the said my son *Nathanael*, all that estate, whatsoever it be, that falleth to me, or shall fall to me, in *New-England*, as joint-heir, with *John Naylor* of *Boston* in *Lincolnsire*, to *Boniface Burton* now or late of *Boston* in *New-England*, my uncle and mother's brother, and only brother.' And besides all this, he had the fair expectance of his mother's blessing, who as she appears to be eldest daughter and co-heiress of the family of the *Elmes's* aforesaid was plentifully provided for:

THIS accession of fortune however did not sink or sooth him into indolence, nor buoy or



or blow him up into profuseness. The manure was spread upon good ground : the rich soil and sound seed promise a reward to the reaper's hand. After he had pass'd about two years and a half in *Trinity*, like many other generous plants which take deeper root and spread the better merely for their removal, he was transplanted to *Jesus* college in the same university. *Nathanael Spinckes Northamptoniensis, filius Edmundi Spinckes clericis defuncti, annum agens decimum octavum, postquam per duos annos commoratus est in Coll. S. Trinitatis, examinatus & approbatus, admissus est in commens. inferiores, sub tute suo Magistro Wroe, Octobris 12. 1672. Regr. Coll. Jes.*

IF we may hint at the motives which determin'd our Author to change his college, I think I have heard him declare, the provision made for him by his father rendered him incapable of preferment in *Trinity* college, according to the statutes : and he seems to be farther tempted to make this exchange by the prospect of a *Rustat* scholarship ; for nine days after he was adopted into *Jesus* college, the learned society bid him welcome, by chusing him upon that foundation.

OCTOBRIS 21. 1672. Nathanael Spinckes admissus est Probationarius ex fundatione Tobiae Rustat Armig.

MAII 20. 1673. Jurat. & admiss. Scholaris. Regr. Acad.

' THIS was for his honour ; for the scholars of that foundation undergo a very strict examination, and afterwards are probationers for a year. And as these scholarships are the best, so the scholars are commonly the best in college,

‘ Jege, and so reputed,’ as my much honour’d friend the reverend Mr *Thomas Baker* B. D. — of St *John’s* college, observes at the foot of the registers abovementioned. Besides I understand the examination of Mr *Rustat*’s scholars to be annual so long as they retain their scholarships, which is a guard against negligence and a spur to proficiency; and the tryal of their sufficiency and progress is made by no less persons than the Vice chancellor, the Provost of *King’s*, and the Master of *Trinity* college.

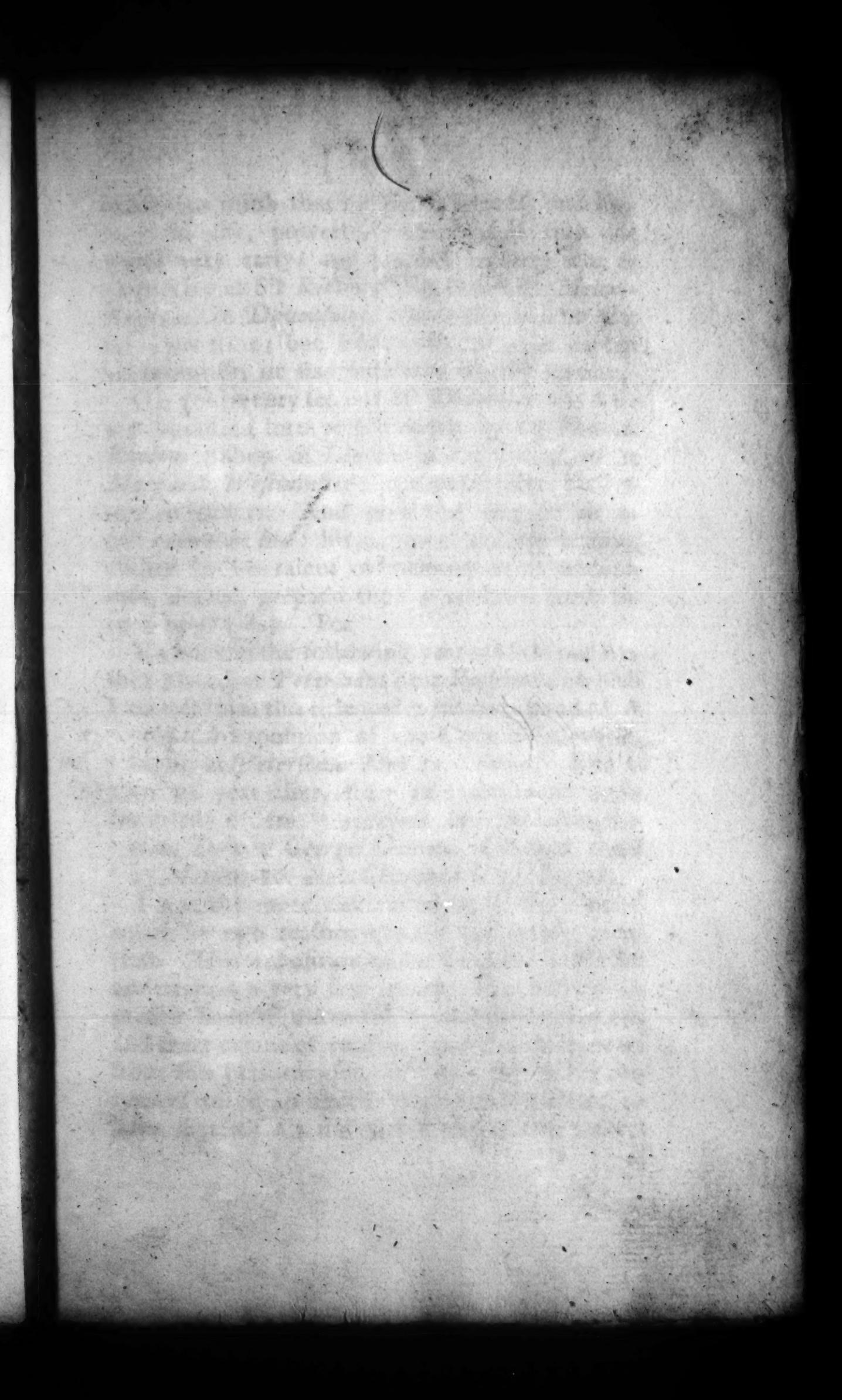
BEFORE our author took his first degree, I conceive I have heard him acknowledge that he was one of the publick moderators at philosophical disputation; which office is now constantly supplied by a Master of Arts: and this bears testimony that he was remarkable for his academical, as his examination when candidate for the *Rustat* scholarship vouched for his classical, learning.

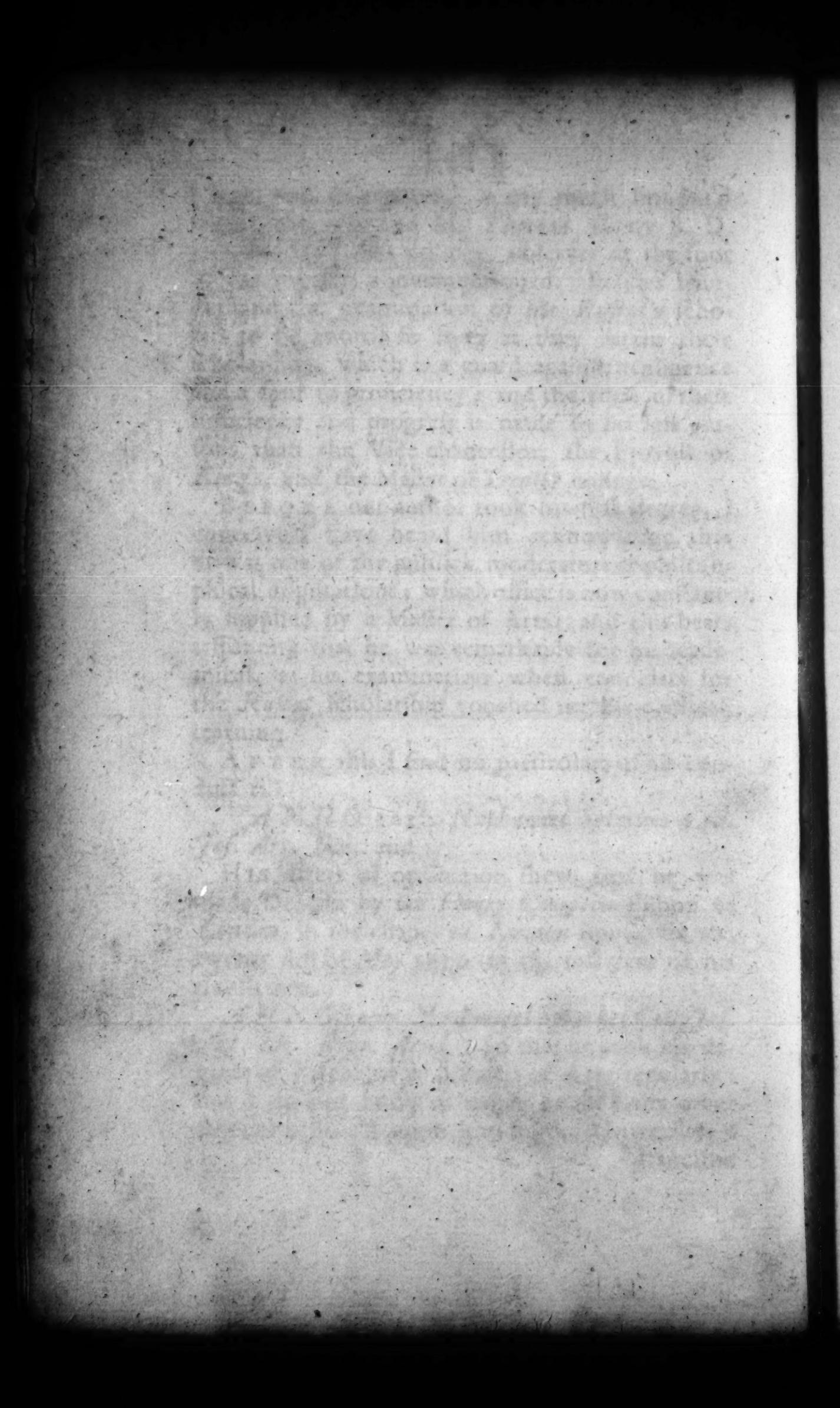
AFTER this I find no particulars of his conduct till

ANNO 1671. Nathanael Spinckes Coll. Jes. Art. Bac. and

His letters of ordination shew, that he was made Deacon by Dr *Henry Compton* Bishop of *London*, in the chapel of *London-house*, on the twenty first of *May 1676.* in the first year of his translation.

ANNO 1677. Nathanael Spinckes Coll. Jes. Art. Mr. Regr. Acad. So that he took his degrees of Batchelor and Master of Arts regularly: but I do not know whether he had any other favours bestow’d upon him in the University. I incline





inclined to think that his fame, friends, and fortune in life, powerfully call'd him into the world very early; and his first landing was as I conceive at Sir *Richard Edgcomb's* of *Mount-Edgcomb* in *Devonshire*, whose chaplain he was for some time; but I can't ascertain the date of his reception or stay with that worthy Family.

ON the twenty second of *December 1678* he was admitted into priests orders by Dr *Thomas Barlow* Bishop of *Lincoln* in the church of *St Margaret Westminster*: as appears from his letters of orders. And now the *city set on an hill cannot be hid*: his judgment and application, assisted by his talent of memory in an uncommon degree, prepar'd the sky to dawn forth into a bright day. For

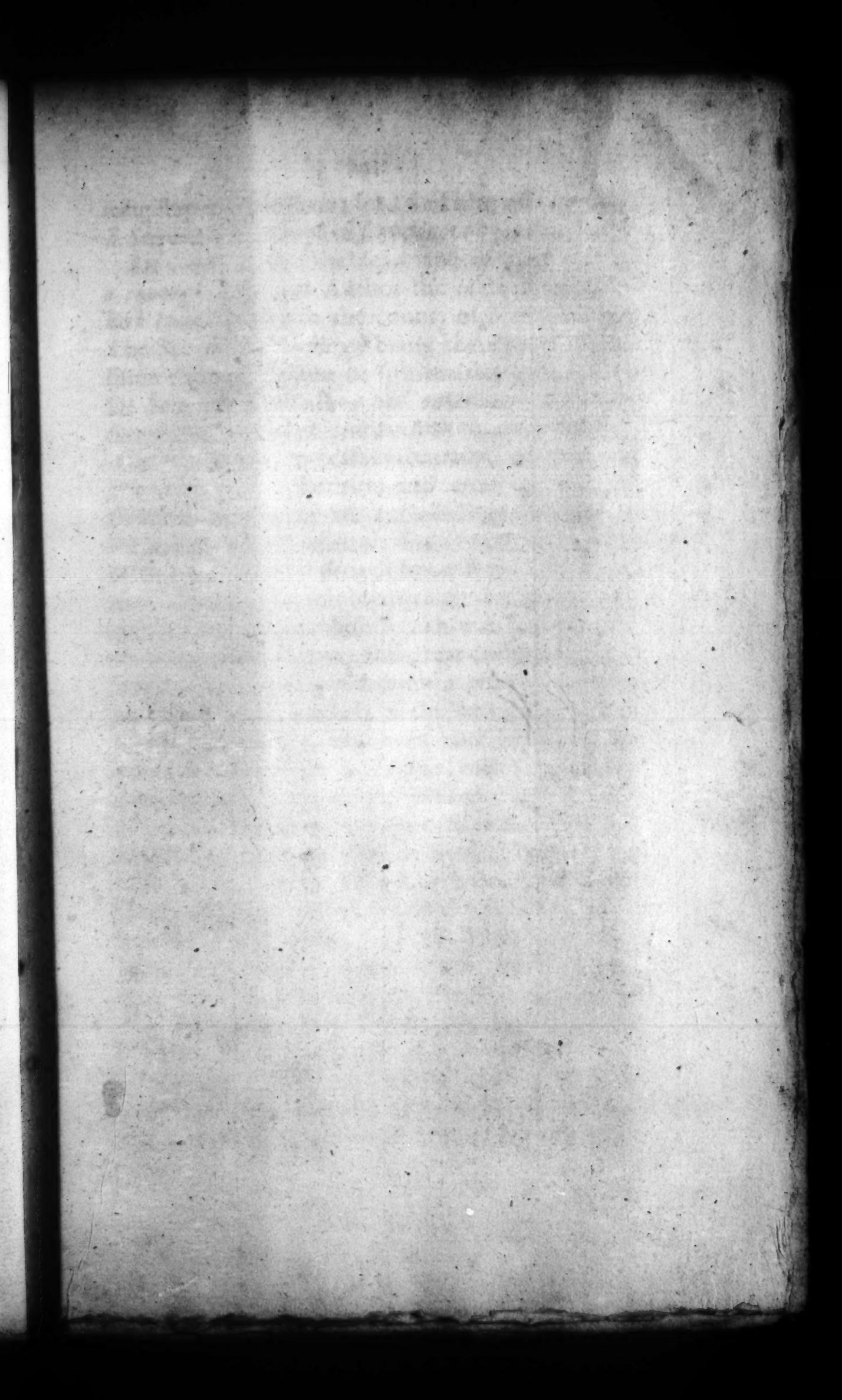
EARLY in the following year we find our Author placed at *Petersham* near *Richmond*: which I collect from this title under his own hand. 'A practical exposition of the Church-Catechism begun at *Petersham May 25. 1679.*' And again an year after, from an indorsment upon his Priests orders: 'Exhibit. in triennali visita-
'
'*tione Domini Georgii Winton. Episcopi, tenta*
'
'*25 Maii 1680. Rob. Chapman Regr. Deput.*'

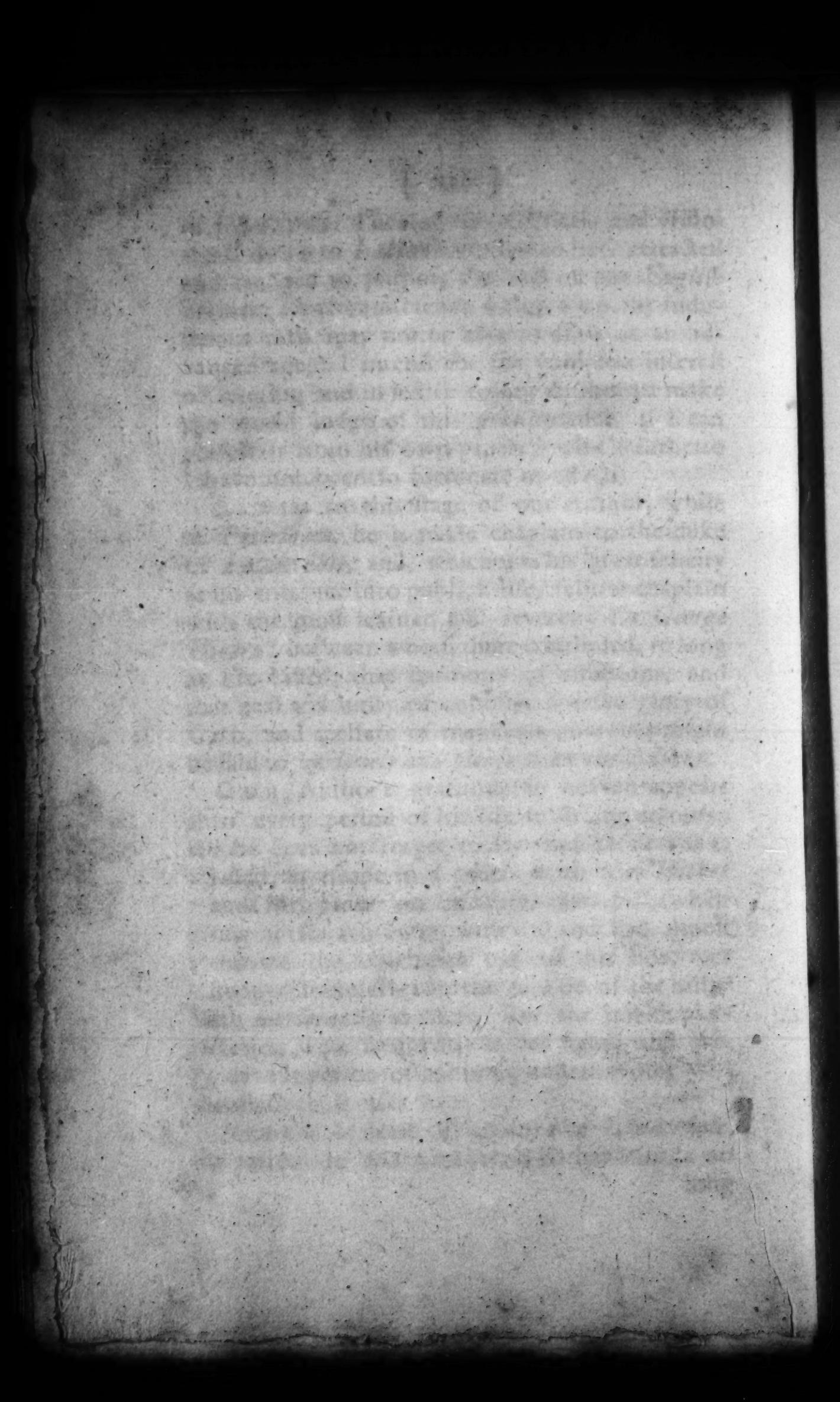
I AM the more circumstantial in these particulars for two reasons which I shall briefly mention. This exposition of the Church-Catechism undertaken a very few months after he was int priest's orders, discovers a masterly judgment and great extent of reading: our Author appears from this performance, as I may say in his minority, to be an excellent classical scholar, to have digested all the *Greek* and *Latin* writers of

of the church, Theological, Critical, and Historical, down to *Lactantius*, and to have extracted and realized to purpose the best of our *English* divines: A circumstance which a worthy industrious man may not be able to draw at an advanced age. I intend for the common interest of religion and in justice to our Author to make the world judge of this performance, if I can perfect it from his own papers; which hitherto I have not been so fortunate to effect.

AGAIN in this stage of our Author, while at *Petersham*, he is made chaplain to the duke of *Lauderdale*, and, which was his great felicity at his entrance into publick life, fellow-chaplain with the most learned and reverend Dr *George Hickes*: between whom there continued, so long as life lasted, that harmony of affections, and that zeal and unity of counsels for the glory of *God*, and welfare of mankind, that they might be said to be *lovely and pleasant in their lives*.

OUR Author's gratitude to heaven appears thro' every period of his life in strong colours: for he does not forget to say thus about 1682. ' I had an escape in a coach, with Mrs *Hickes* and Mrs *Stone* on *Madams-court-hill*, when our horses ran away with us, and had almost thrown the coachman out of his box, yet stopped themselves in the middle of the hill.' Such *memoranda* as these, like the Jewish phylacteries, were frequently in his sight: and every devout person of common understanding will recollect their use. *I a s c o n s i d e r i n g a i d i m o*
AFTER the death of the duke of *Lauderdale*, his patron, in 1682, he seems to have made no
long



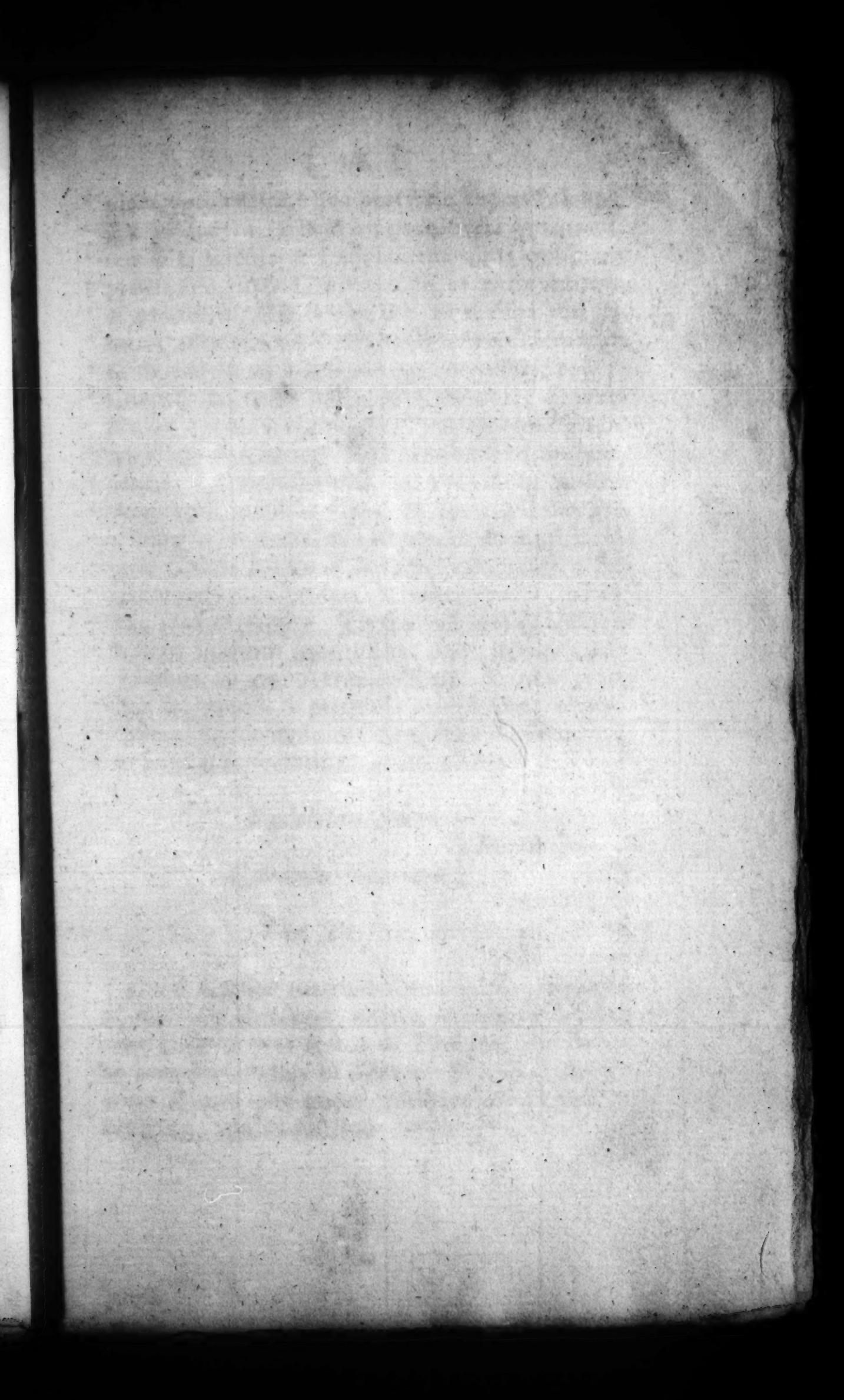


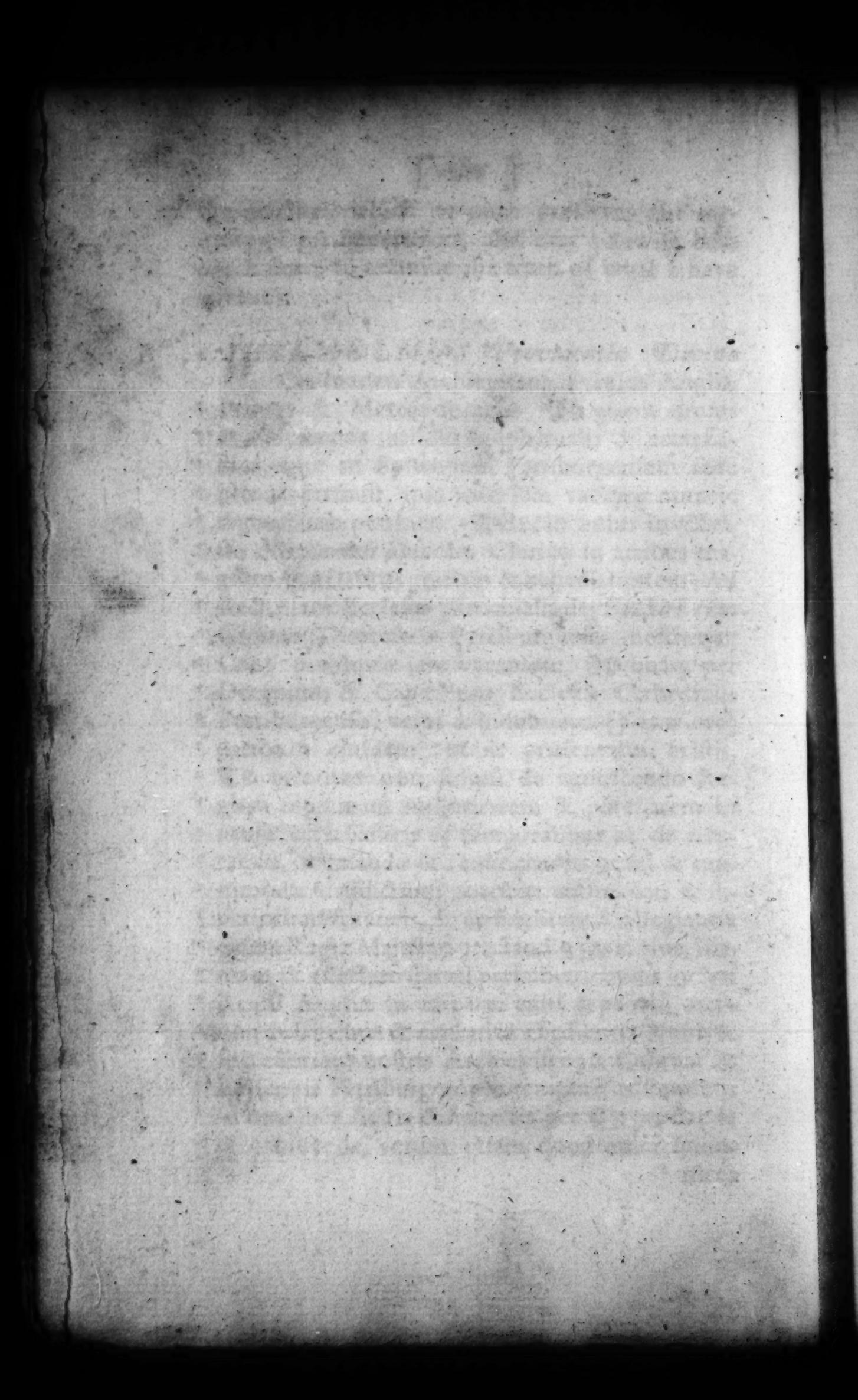
long stay at Petersham; for I find him officiating at S. Stephen's Walbrook in London, 1683, 1684, 1685.

IN Sept. 1685. the dean and chapter of Petersburgh gave our Author the rectory of Peacock cum Glynton in the county of Northampton. The See of Petersburgh being then vacant I presume the jurisdiction or spiritualties belonged to Dr. Sancroft Archbishop of Canterbury; who consequently granted institution to our Author. The barbarism, at least inaccuracy, of many of the forms of institution and other publick instruments relating to ecclesiastical affairs has frequently given offence, and even been improved to banter and reproach upon some of the order. To remedy this inconvenience, and to wipe off the dust and rubbish which was settled upon them in tract of time, this great and good Archbishop, having resolv'd upon a reform, call'd in to his assistance persons of the best literature and nicest judgment in the laws, that while he was adorning the front he might not weaken the foundation. This design I presume he compleat-ed; and I conceive, were the publick instruments in the later part of this Archbishop's time collected, they would in perspicuity, beauty, and force, excel any that ever appear'd in the Christian world. The substance of this account I receiv'd many years ago, from that worthy and very great man, in his profession especially, Sir Richard Raines, judge of the Prerogative Court of Canterbury, who was the principal of those consulted by the Archbishop on that occasion. However, I shall need no apology for subjoining the form of our Author's institution, carefully copied from the

the original, which at once preserves the memory of his benefactors, and may likewise be a touch-stone to examine the truth of what I have advanc'd.

• **WILHELMUS** *Providentia Divina*
 Cantuarien' Archiepiscopus totius Angliæ
 Primas & Metropolitanus **Ad** quem omnis
 & omnimoda jurisdictionis spiritualis & ecclesi-
 stica, quæ ad Episcopum Petriburgensem sede
 plena pertinuit, ipsa sede jam vacante notorie
 & dignoscitur pertinere. **Dilecto** nobis in Chri-
 sto Nathanieli Spinckes Clerico in artibus ma-
 gistro, **Salutem** gratiam & benedictionem; **Ad**
 Rectoriam Ecclesie parochialis de Peakirk cum
 Gilintan Dioceseos Petriburgensis nostræque
 Cant' provinciæ jam vacantem, **Ad** quam per
 Decanum & Capitulum Ecclesie Cathedralis
 Petriburgensis, veros & indubitatos (pleno jure)
 patronos ejusdem, nobis præsentatus existis,
Te primis non solum de agnoscendo Re-
 giam supremam authoritatem & potestatem in
 causis ecclesiasticis & temporalibus ac de refu-
 rando, recusando & renunciando omni & om-
 nimodæ jurisdictioni potestati authoritati & su-
 perioritati foraneis, ac de fidelitate & allegiantia
 eidem Regiæ Majestati præstandis, juxta vim, for-
 mam & effectum statuti parlamenti hujus inclyti
 Regni Angliæ in ea parte editi & provisi, nec
 non de legitima & canonica obedientia Nobis &
 successoribus nostris Archiepiscopis Cantuar' &
 Episcopis Petriburgen' pro tempore existentibus
 in omnibus licitis & honestis per **Te** præstanda
 & exhibenda, verum etiam quod nulla symo-
 niaca





niaca conventione seu pravitate superveniente,
 Te ad dictam Rectoriam promoveri procurasti,
 seu ~~Te~~ sciente vel assentiente alius quispiam
 procuravit juxta Canonem in ea parte editum
 & provisum, Ad sancta Dei Evangelia rite ju-
 ratam admittimus, Teg; Rectorem ejusdem ac in
 & de eadem cum suis juribus, membris, & per-
 tinentiis universis instituimus canonice & in-
 stitus, curam & regimen animarum omnium pa-
 rochianorum ibidem Tibi in Domino confiit-
 tentes, & committimus per praesentes, juribus
 Archiepiscopalibus Cant' & Episcopalibus Pe-
 triburgen' & ecclesiæ cathedralis & metropoli-
 ticae Christi Cantuar' & ecclesiæ cathedralis Pe-
 triburgen' dignitatibus & honoribus in omni-
 bus semper salvis. In Cujus Rei Testimo-
 nium sigillum (quo in hac parte utimur) pra-
 sentibus apponi fecimus. Dat' decimo septi-
 mo die mensis Septembris Anno Domini Mil-
 lesimo Sexcentesimo Octogesimo Quinto, no-
 stræque Consecrationis anno octavo,

Radulphus Snowe }
 & } Registrarii.
 Edmundus Sherman }

Tho. Pinfold, Surr.

OUR Author married Dorothy, the daughter
 of William Rutland, citizen of London, some-
 time after he was rector of Peakirk, and before
 he was Prebendary of Sarum: With her he had
 1000 /. and the good qualities of a sensible,
 obliging, and industrious wife.

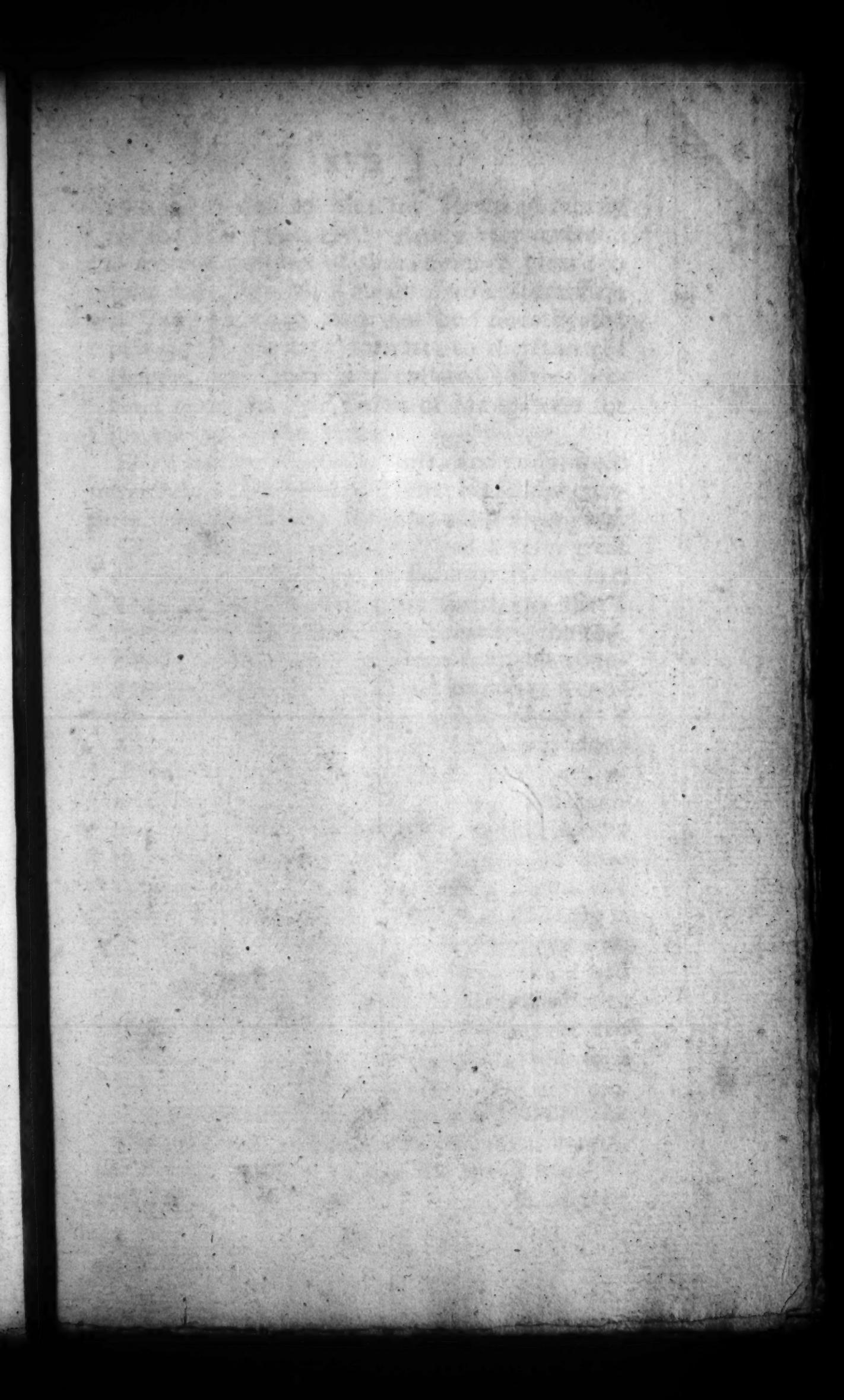
JULY

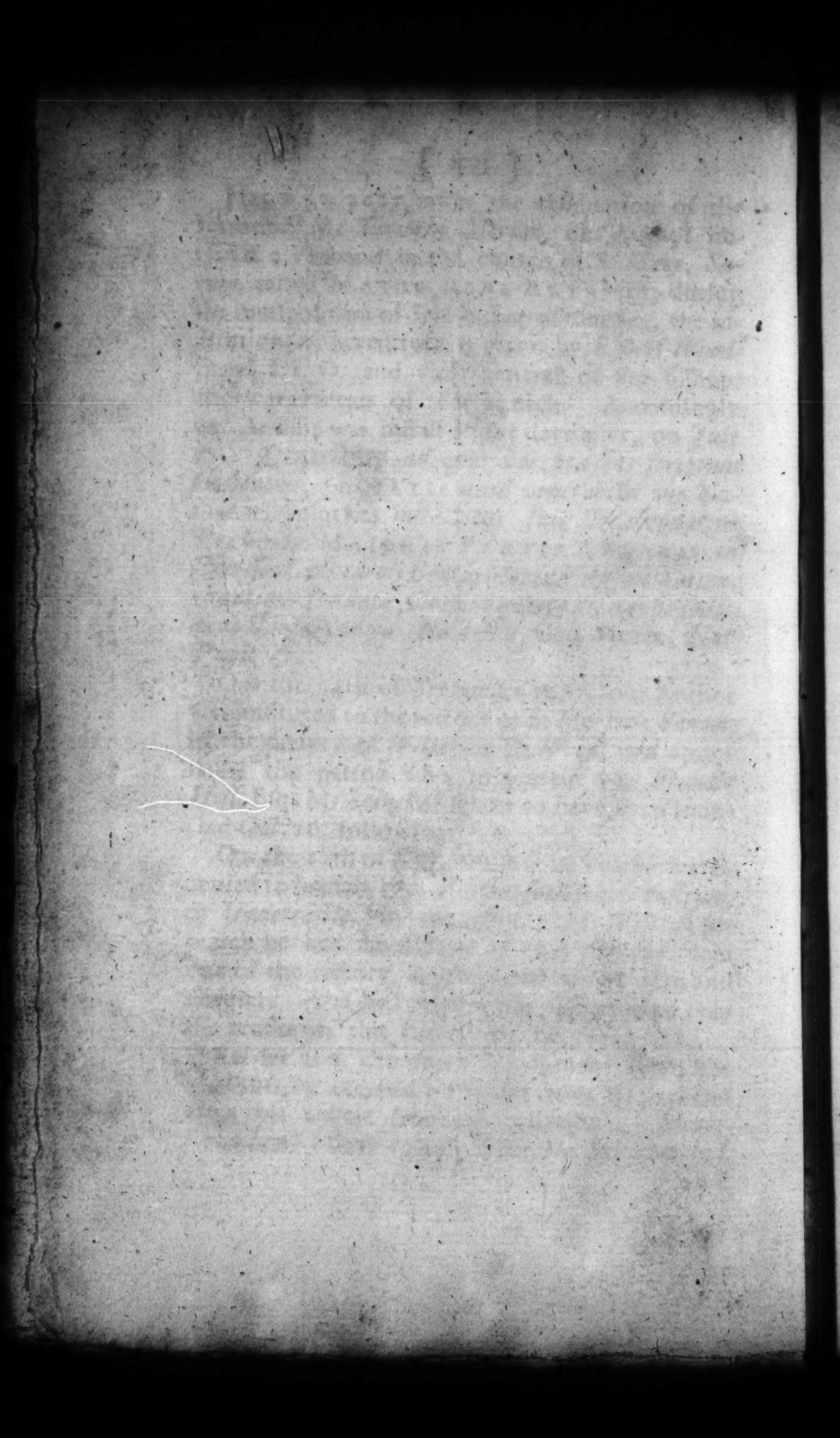
JULY 21. 1687. after the resignation of the reverend Mr *Timothy Morton*, our Author obtain'd a Prebend in the church of S. *Mary, Sarum*, called MAJOR PARS ALTARIS; during the indisposition of *Seth* bishop of that See, the institution, or investiture, is given by *Robert Woodward*, LL.D. and vicar-general of the bishop, afterwards dean of that church. Accordingly our Author was install'd four days after, on July 25. *Omnibus ad quos hoc presens scriptum pervenierit. SCIATIS quod venerabilis vir Nathanael Spinckes installatus fuit Praebendarius Praebenda Majoris Partis Altaris in Ecclesia Cathedrali Beatæ Mariæ Virginis Sarum, ab antiquo fundatæ, vice primo quinto die mensis Julii, anno Dom. 1687. Ita testor, Geo. Frome, Not' Publ' &c.*

ON the 24th of September 1687. our Author was instituted to the rectory of S. *Martin's Sarum*, in the county of *Wilts*, by Dr *Woodward* aforesaid; the patron who presented was *Francis Hill*, Esq; Mr *Spinckes* seems to have been indued Oct. 10. following.

ON the 27th of Sept. in the same year he was licensed to preach, &c. at *Stratford subter castrum*, or *Undercastle*, in the county of *Wilts*; for which he had the stipend of 80*l.* per ann. paid out of the rectory, appropriated to the dean and chapter. And he I am told was permitted to reap the profits of this curacy till the year 1702.

So far as I can form a judgment from the accounts, he receiv'd no profits from his prebend after this article from his collector. *Memo-
randum, I have collected for Mr Spinckes, 9*l.**





* 16 s. 10 d. due to him for *Pentecost-money*
 for the year 1690, &c. And a very reverend
 and worthy member of that church is pleas'd to
 inform me, that Mr *Thomas Smith*'s admission
 was Jan. 20. 1690. and that he ' finds by the
 bishop's [Dr *Burnet's*] mandate to the dean and
 chapter, Mr *Smith* was collated to that pre-
 bend upon the deprivation of Mr *Spinckes* for
 his not taking the oaths.'

OUR Author's fortune, time, and study, were
 nevertheless employed in serving his fellow crea-
 tures, and Christians: *He went about doing good.*

OCTOBER 11. 1704. ' I had a very great
 escape out of the Mine at *Bwlchyr Eskyrr hyr*,
 when my breath was quite spent, so that I
 thought I should never have reached the top.
 Blessed be the name of GOD for such abun-
 dant goodness, and oh that I may have a con-
 tinual sense of it upon my mind. Amen.'

OCTOBER 13. 1706. ' My house was won-
 derfully preserved from burning, by my a-
 wakeing about four in the morning, and smel-
 ling the scent of burning linen, which proved
 to be the maid's apron, that had been smo-
 thering till that time, and never broke out
 into a flame. And the providence of GOD is
 the more remarkable in this, that had my wife
 and I lain that night in our usual bed, I had
 been at too great a distance, to have smelt any
 thing of this fire; but the washing of the
 room made us lye a floor higher, and so I
 came to make this discovery.'

' AND oh that I may be duly sensible of the
 great goodness of GOD to me and mine herein,
 and truly thankful to him for it. Amen.'

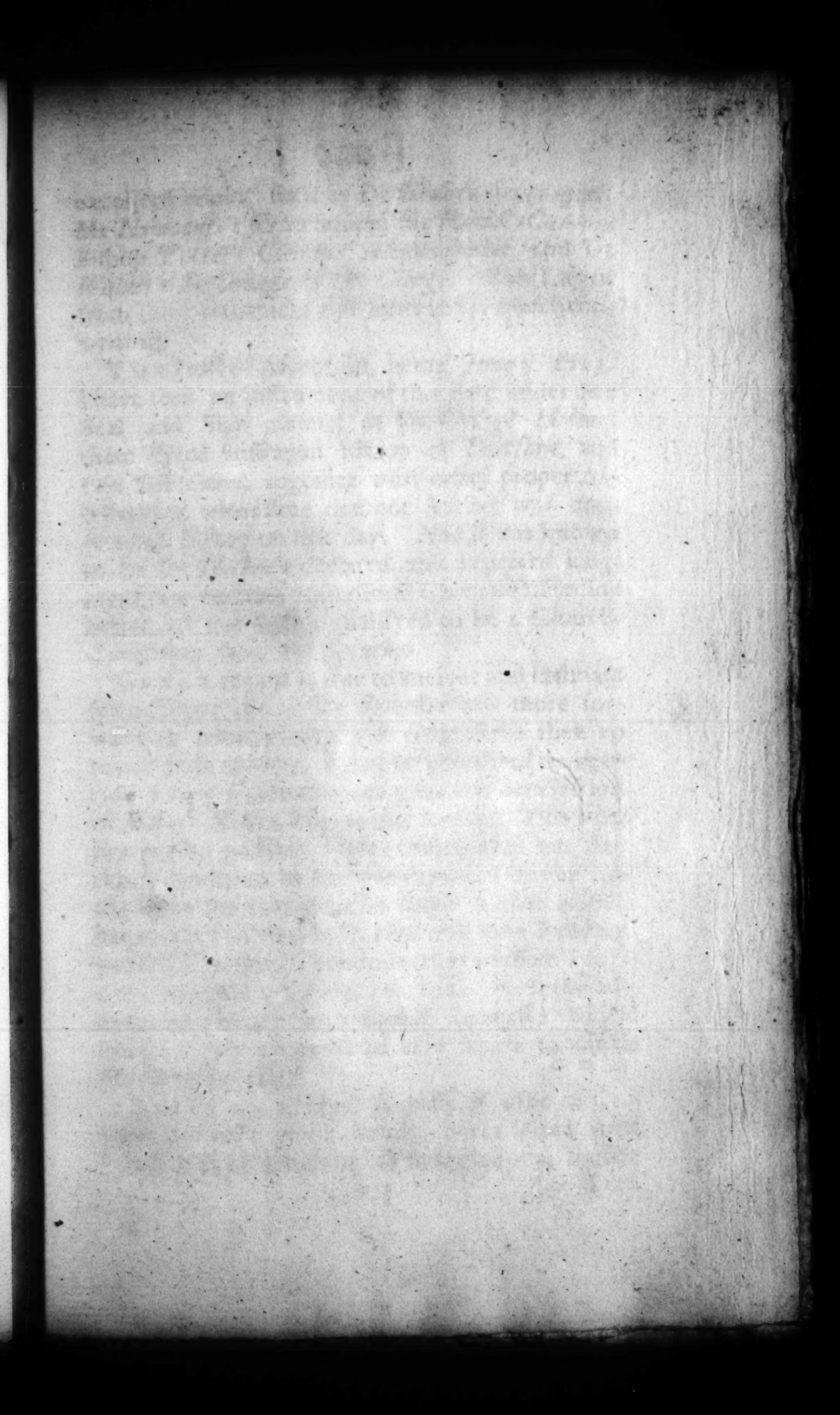
AUGUST 9. 1708. ' My son *Robert* having run away with a design no more to return home, was by the goodness of God to him, struck with a sense of his folly and undutifulness, and resolved, like a true penitent, to confess his fault and beg pardon for it, and to promise amendment for the future ; which he did, freely of himself, the next morning ; for neither his mother nor I had known any thing of his attempt.'

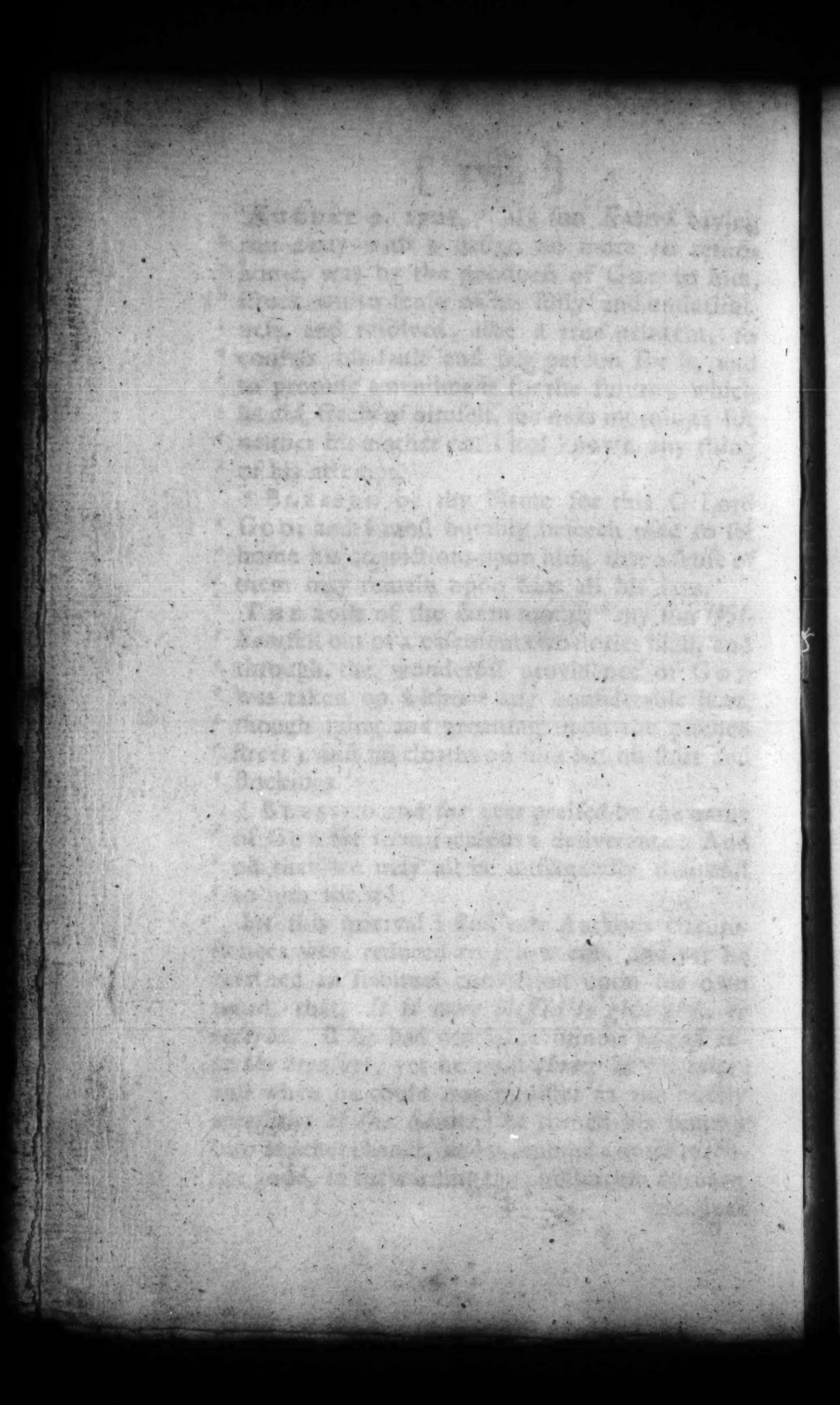
' BLESSED be thy Name for this O Lord GOD ; and I most humbly beseech thee to set home his convictions upon him, that a sense of them may remain upon him all his days.'

THE 29th of the same month my son *William* fell out of a casement two stories high, and through the wonderful providence of GOD was taken up without any considerable hurt, though lying and groaning upon the pitched street ; and no cloaths on him but his shirt and stockings.'

' BLESSED and for ever praised be the name of GOD for so miraculous a deliverance : And oh that we may all be unfeignedly thankful to him for it !

IN this interval I find our Author's circumstances were reduced to a low ebb, and yet he retained an habitual conviction upon his own mind, that, *It is more blessed to give than to receive.* If he had not large summs to cast into the treasury, yet he must throw in his mite : and when he could not minister to the bodily necessities of the Saints, he turned his bounty into another chanel, and promoted a more extensive good, in forwarding the publication of many excellent





excellent books, such as Dr *Grabe's Septuagint*, Mr *Newcourt's Repertorium*, Mr *Howel's Canons*, Bishop *Potter's Clemens Alexandrinus*, and Dr *Walker's Sufferings of the Clergy*. This I learn from short references and hints in his own hand-writing.

THE Feast of Ascension, being June 3. 1713. I have seen an instrument of this date under the Seal and Sign manual of Dr *George Hickes*, there styled Suffragan Bishop of *Thetford*, and two Associates, together with other proper Attestations, witnessing that our Author was consecrated Bishop on this day. And it was known to be Dr *Hickes's* declared and repeated judgment that no man understood Church-Discipline better, or was better qualifyed to be a Church-Governour than Mr *Spinckes*.

GREATER regard is due to ancient and intimate friendships; and as Mr *Spinckes* was more forward to acknowledge past obligations than to invite fresh favours, I may be permitted to mention a very seasonable and generous benefaction of *Robert Nelson Esq;* to our Author. This worthy person possibly apprehending that our Author's condition in life was depressed by depending upon his judgment in some secular affairs, bequeathed to him by his last will one hundred pounds of a special denomination; which I conceive was paid on *Febr. 16. 1714.* with the advance of twenty three pounds interest: which liberal supply contributed very much to make Mr *Spinckes* easy.

APRIL 21. 1719. A glass of wine at *Co-*
sin Tatnal's going wrong, I was seized with
such a fit of coughing as strangled me, so that

‘ I fell down as dead ; but, blessed be G O D, being taken up, I soon recover’d my breath, and went home well. For which deliverance may G O D be for ever praised, and may I always make a right improvement of it.’

FEBR. 14. 172⁵. ‘ I was cut of a fistula, of which, by G O D’s blessing, I have been well recovered.’

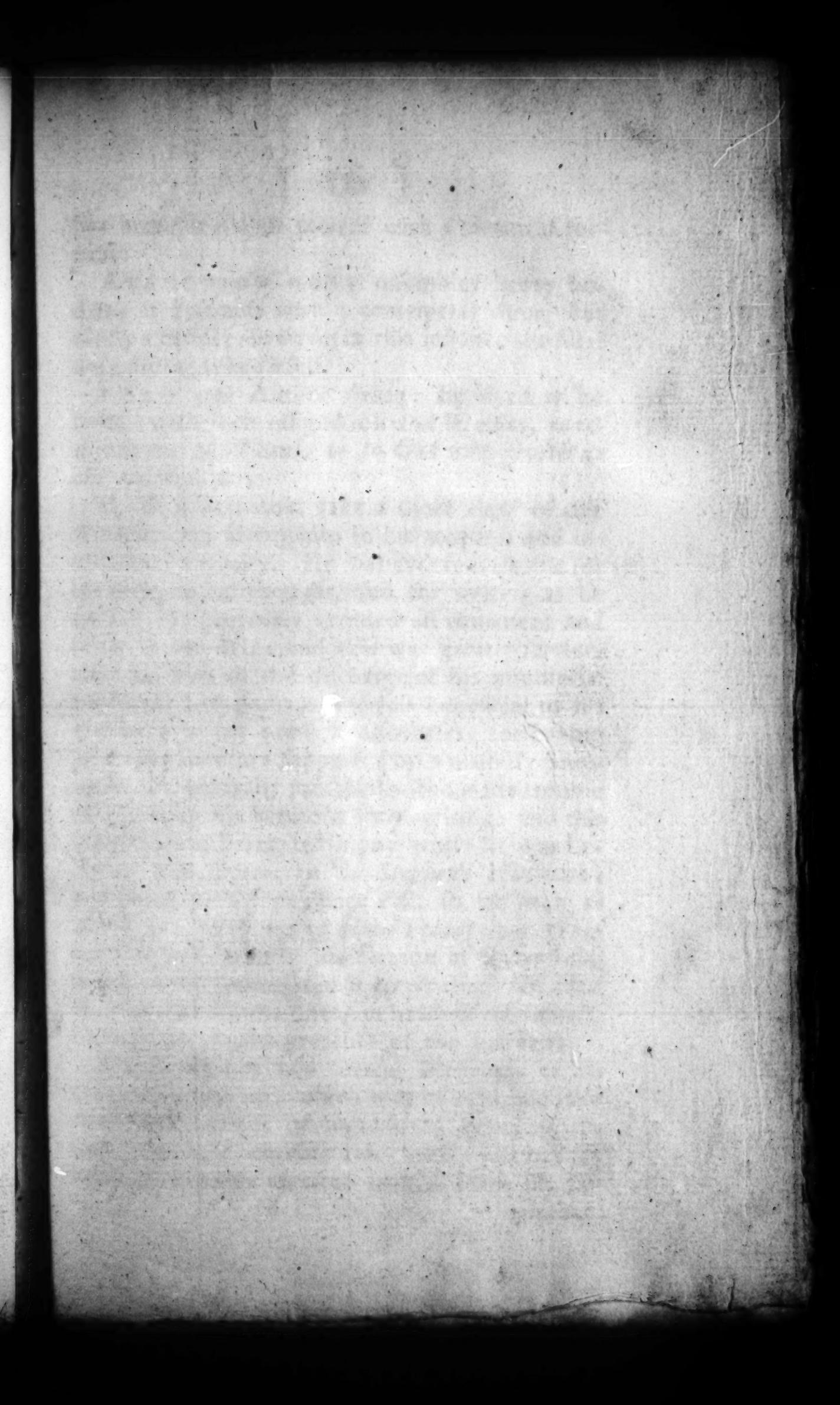
‘ F O R this thy great and undeserved goodness I desire to bless thy Name O Lord, and to shew forth thy praise. And I humbly beg that I may have grace to shew forth my unfeigned gratitude by a truly Christian improvement of the addition made to my life, how long or short soever it may prove. This I beg through *Jesus Christ* our Lord and only Saviour. Amen.

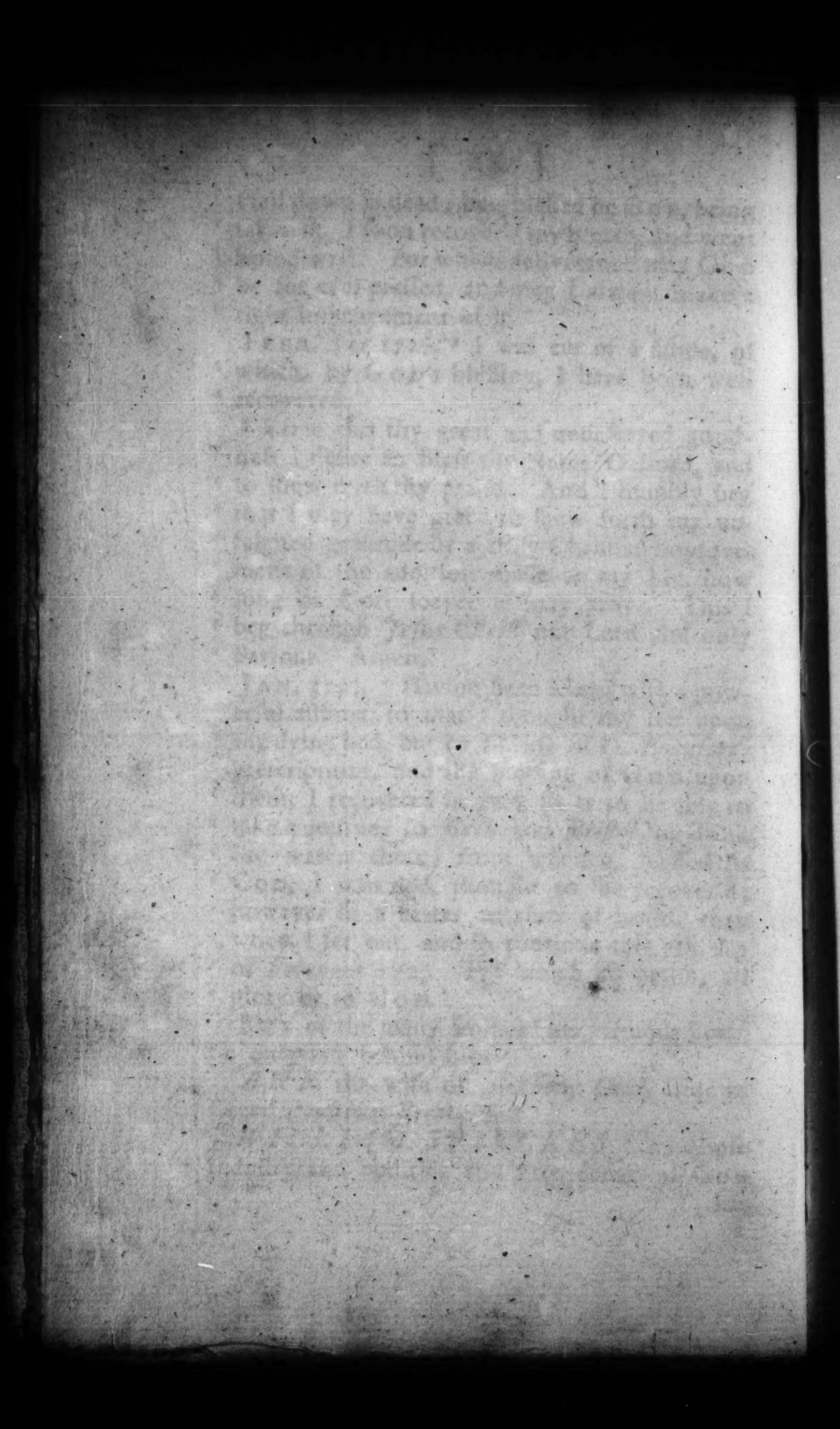
JAN. 172⁵. ‘ Having been seized with a powerful asthma, so that I thought my self upon my dying bed, but by the use of Dr *Beaufort*’s prescriptions, and the blessing of G O D upon them, I recovered in part, so as to be able to take a journey to *Bath* and *Bristol*, to drink the waters there ; from whence, blessed be G O D, I returned, thought to be recover’d ; however in a better measure of health than when I set out, and so continue this 7th day of *February* 172⁵. For which all praise, all glory be to G O D.’

But of the many fruits of his virtuous Love, he only left behind him

ANN the wife of *Anthony Cope*, Esq; of Great *Poultney-street* : and

WILLIAM SPINCKES, Esq; whose industry and abilities the Providence of G O D has





has been pleas'd to reward with a plentiful fortune.

AFFECTION mostly resembles heavy bodies; it descends with a centripetal force, but rarely ascends; however in this instance the filial duty distinguished itself.

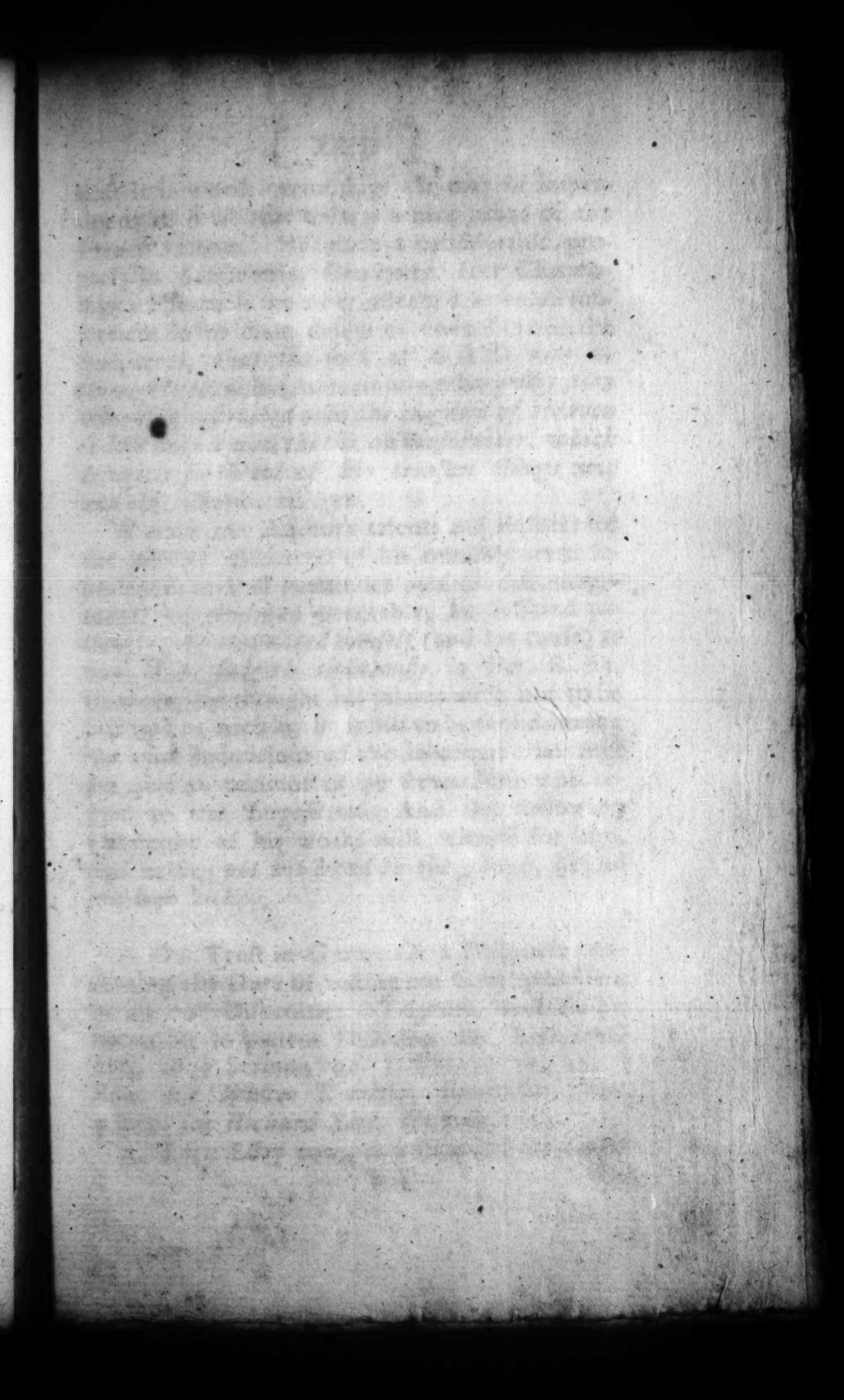
I SAW our Author dying: he dyed as he lived, with such resignation and serenity, as reminds me of, *Thanks be to God who giveth us the victory, &c.*

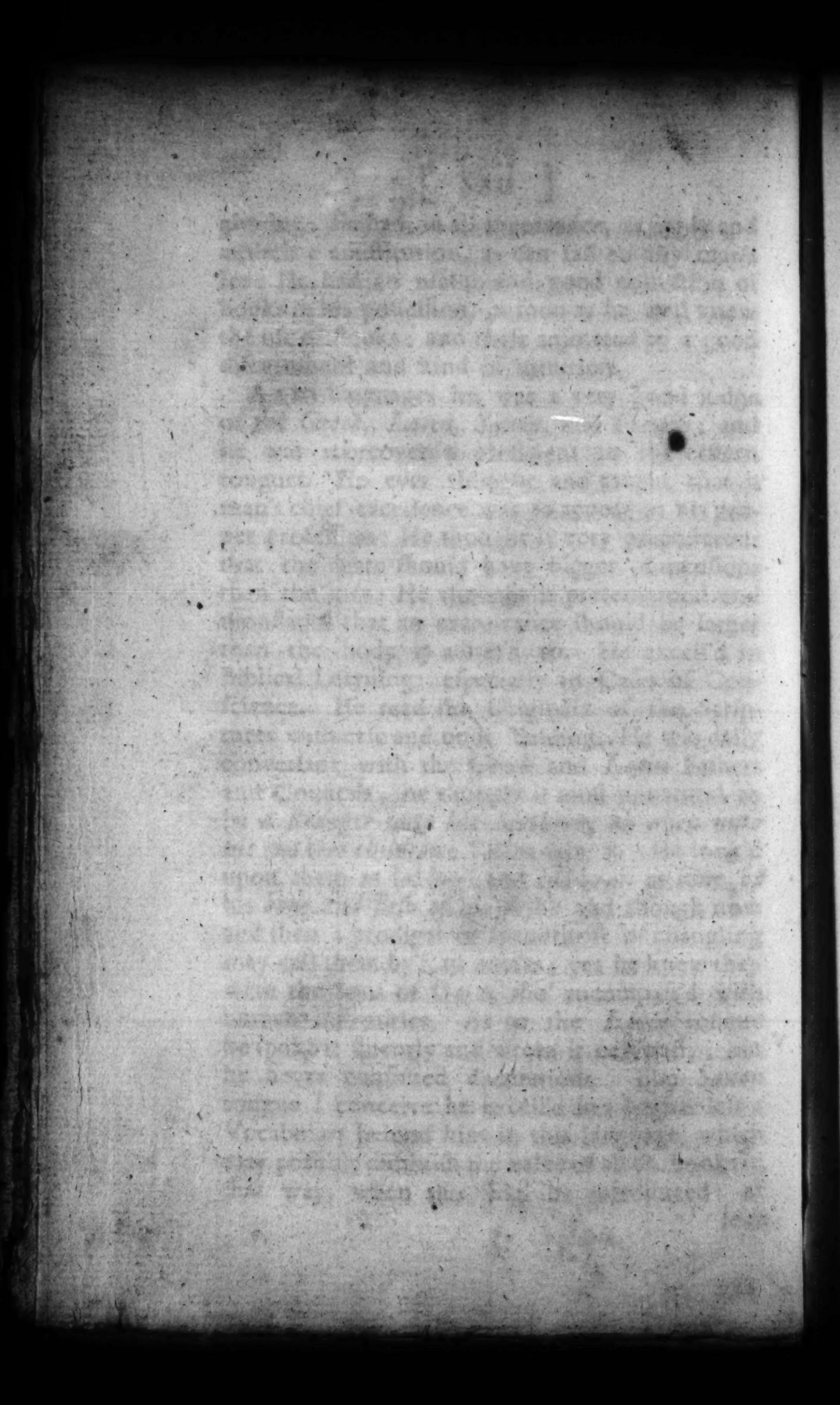
II. WE shall now take a short view of our Author, and survey him in his writings and intellectual capacity. He was ever remarkable for speaking as he thought, and for writing as he spoke. He purposely avoided all ornament and dress in his style: and this was greatly serviceable to him in the discharge of his ministerial function, and perhaps not less beneficial to his audience in his publick discourses: for having an happy memory supported by a masterly judgment, he generally preached without the trouble of reducing his Sermons into writing: and this I have from living testimony while he was Lecturer and Curate of St Stephen's Watbrook; and from better evidence still, so far back as *April 18. 1679.* being *Good-Friday* that year: on which solemnity his sermon at Petersham, so far as he committed it to writing, consisted only of seven short lines, or heads of his subject. He was esteemed a preacher of the first rank.

OUR Author had several Blessings, at his entrance upon life, which may be regarded as so many instruments or ingredients necessary for the forming a considerable man. He had an habit of industry rivetted in him from the be-

ginning: He had, in all appearance, as hardy and athletic a constitution, as can fall to any man's lot: He had an useful and good collection of books in his possession, as soon as he well knew the use of books: and these animated by a good discernment and kind of intuition.

As to languages he was a very good judge of the *Greek*, *Latin*, *Saxon*, and *French*; and he was moreover a proficient in the eastern tongues. He ever thought and taught that a man's chief excellence was to appear in his proper profession: He thought it very preposterous that the gate should have bigger dimensions than the city: He thought it preternatural and monstrous that an excrescence should be larger than the body it adher'd to. He excell'd in Biblical Learning: especially in Cases of Conscience. He read the Originals of the Scriptures with ease and understanding. He was daily conversant with the *Greek* and *Latin* Fathers and Councils; he thought it most unnatural to be a stranger unto his brethren, an alien unto his mothers children: Psalm Ixix. 8. He look'd upon them as *ιούψηρι* and *ουρίψηρι*, as *bone of his bone and flesh of his flesh*: and though now and then a prodigal or spendthrift or changeling may call them by foul names; yet he knew they were the Sons of God, tho' encompass'd with human infirmities. As to the *Latin* tongue he spoke it fluently and wrote it nervously; but he never consulted decorations. The *Saxon* tongue I conceive he excell'd in; he has left a Vocabulary behind him in this language, which may possibly diminish the value of all the books in that way, when this shall be introduced: at least





least it is worth examining. It may be impertinent to insist that he was a nice judge of the French tongue. He made a considerable progress in Arithmetic, Geometry, and Chronology; but these he only esteem'd as helps subservient to his main design of understanding the Scriptures, *that the man of GOD may be thoroughly furnished, rememb'reng that every man which is instructed unto the kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.* Matth. xiii. 52.

WHEN our Author's talents and abilities for the publick discharge of his ministry were superseded, at least put under publick discouragement, he retreated peaceably, he suffered patiently; *he committed himself [and his cause] to him that judgeth righteously.* 1 Pet. ii. 23. However he thought his talents were not to be laid up in a napkin, he is still to be found among the most industrious of the labourers: he must yet give an account of his stewardship with regard to the *Depositum*: And the following Catalogue of his works will witness for him, that having *put his hand to the plough*, he did not *look back*.

1. **O**F Trust in GOD: Or a Discourse concerning the Duty of casting our Care upon GOD in all our Difficulties. Together with an Exhortation to patient Suffering for Righteousness, in a Sermon on 1 Pet. iii. 14, 15. 1 Edit. for Walter Kettleby, Fleetstreet 1696. 2 Edit. for Richard Sare, Holborn 1714.

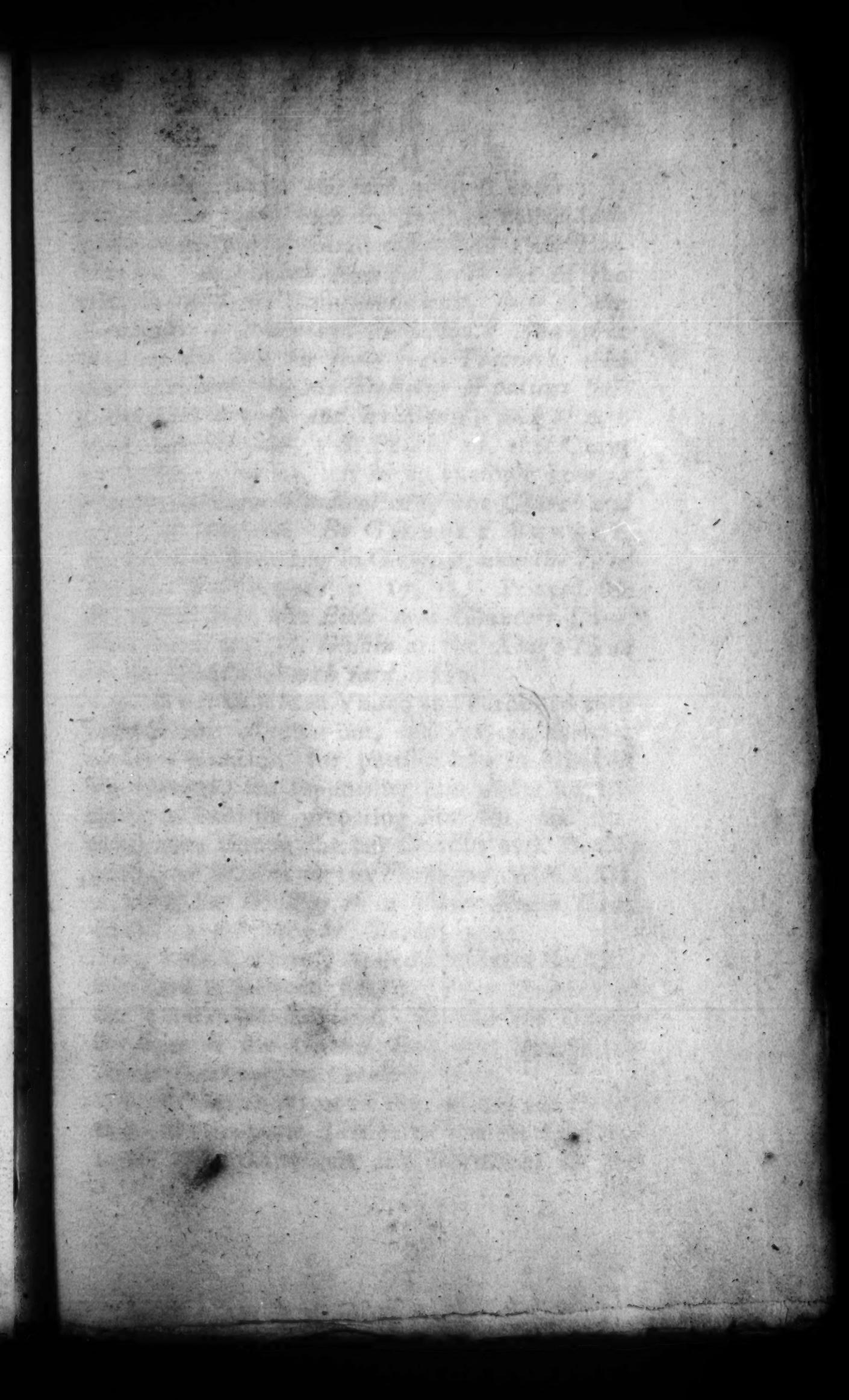
2. **T**HE Essay towards a Proposal for Catho-

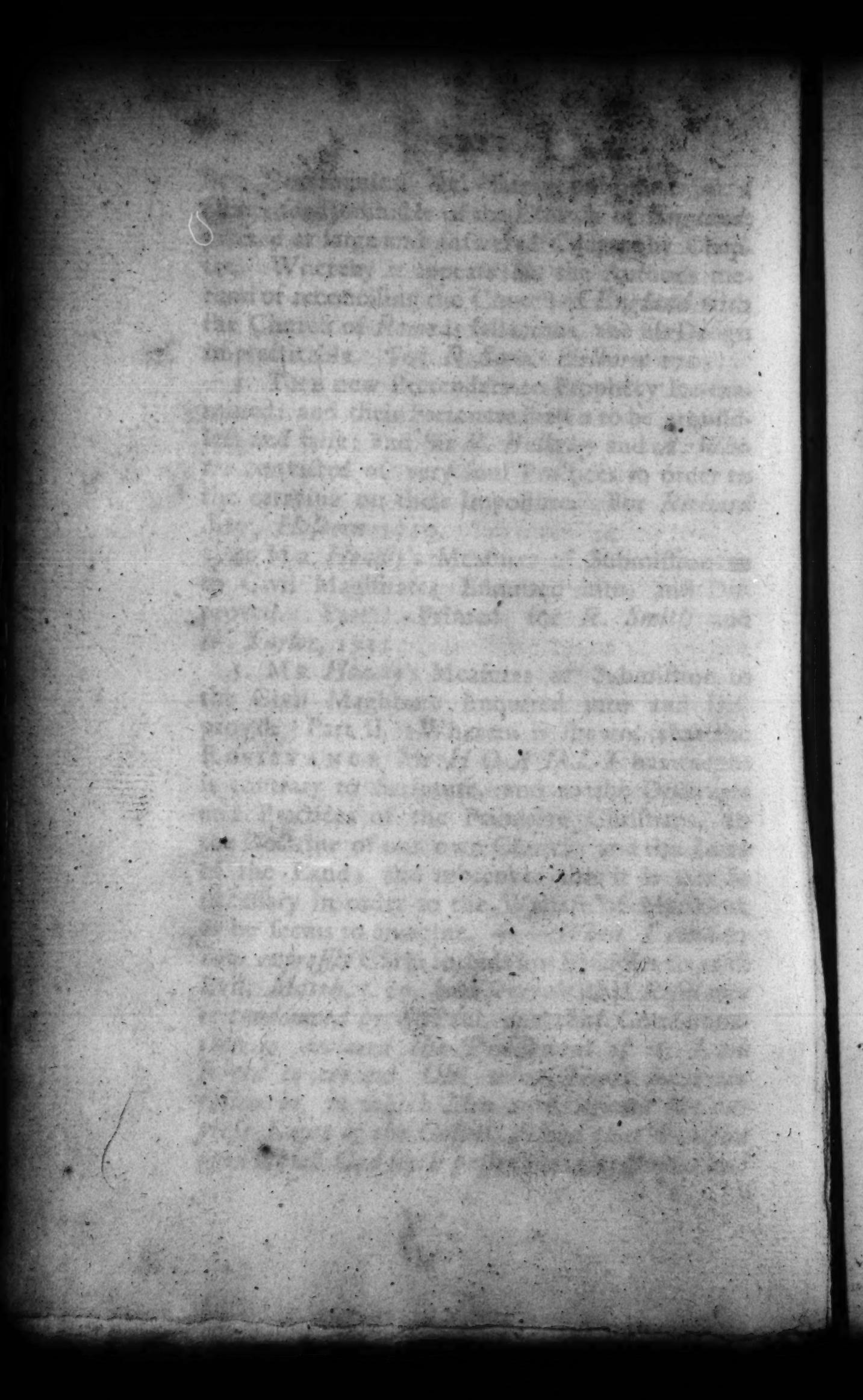
Lick Communion &c. lately published by a (Pretended) minister of the Church of *England*, printed at large and answered Chapter by Chapter. Whereby it appears that the Author's method of reconciling the Church of *England* with the Church of *Rome* is fallacious, and his Design impracticable. For *R. Sare*. *Holborn 1705.*

3. THE new Pretenders to Prophecy Re-examined: and their Pretences shewn to be groundless and false: and Sir *R. Bulkeley* and *A. Whitetro* convicted of very foul Practices in order to the carrying on their Imposture. For *Richard Sare*, *Holborn 1710.*

4. MR *Hoadly's* Measures of Submission to Civil Magistrates Enquired into, and Disproved. Part I. Printed for *R. Smith* and *W. Taylor*, 1711.

5. MR *Hoadly's* Measures of Submission to the Civil Magistrate Enquired into and Disprov'd. Part II. Wherein is shewn, that the RESISTANCE Mr *HOADLY* has taught is contrary to Scripture, and to the Doctrines and Practices of the Primitive Christians, to the Doctrine of our own Church, and the Laws of the Land; and moreover that it is not so necessary in order to the Welfare of Mankind, as he seems to imagine. — *When I consider how expressly Christ forbids his Disciples to resist Evil, Matth. v. 39. how severely that Resistance is condemned by S. Paul, and that Condemnation is declared the Punishment of it, I am forced to cry out, Oh! what Times have we fallen in, in which Men dare, against the express Laws of the Gospel, defend that Practice upon which God hath passed this Condemnation?*





If whosoever break the least of these commandments, and teach men so, shall be called least in the Kingdom of God; what shall their Portion be, who teach Men to break one of the greatest of these Commandments, such as are the Laws of Peace and Subjection? And what may we not look for from such Teachers, who dare tax that glorious Doctrine of patient Suffering, as brutish and irrational; and though it be expressly said, 1 S. Pet. ii. 21. that Christ by suffering for us, left us an example how to follow his steps? *Vindication of the Church and State of Scotland.* By GILBERT BURNET, Professor of Theology in Glasgow, now the Lord Bishop of SARUM; p. 17, 18. Printed for W. Freeman at the Bible near Chancery-Lane, Fleetstreet, and R. Wilkin at the King's-Head in St Paul's Church-yard, 1712.

6. THE Sick Man Visited and Furnished with Instructions, Meditations, and Prayers, suitable to his Condition, for putting him in Mind of his Change, for supporting him under his Distemper, and for preparing him for, and carrying him through his last Conflict with Death.
 1 Edit. for W. Freeman in Fleetstreet, MDCCXII.
 2 Edit. for W. Taylor in Pater-Noster-Row, 1718. 3 Edit. for W. Taylor, 1722.

7. THE Case truly Stated; wherein the Case Re-stated is fully consider'd. By a Member of the Church of England. Printed for George Strahan at the Golden Ball over against the Royal Exchange in Cornhill, 1714.

8. A COLLECTION of Meditations and Devotions in three parts, I. Meditations on the Creation. II. Meditations and Devotions on the life

life of Christ. III. Daily Devotions and Thanksgivings, reviewed and set forth by Dr. Hiches, and published by N. S. Printed for D. Midwinter St Paul's Church-yard, 1717.

9. THE Case farther Stated, between the Church of *Rome* and the Church of *England*, wherein the Chief Point, about the Supremacy is fully Discuss'd: In a Dialogue between a *Roman Catholick*, and a Member of the Church of *England*. For George Strahan near the Royal Exchange, 1718.

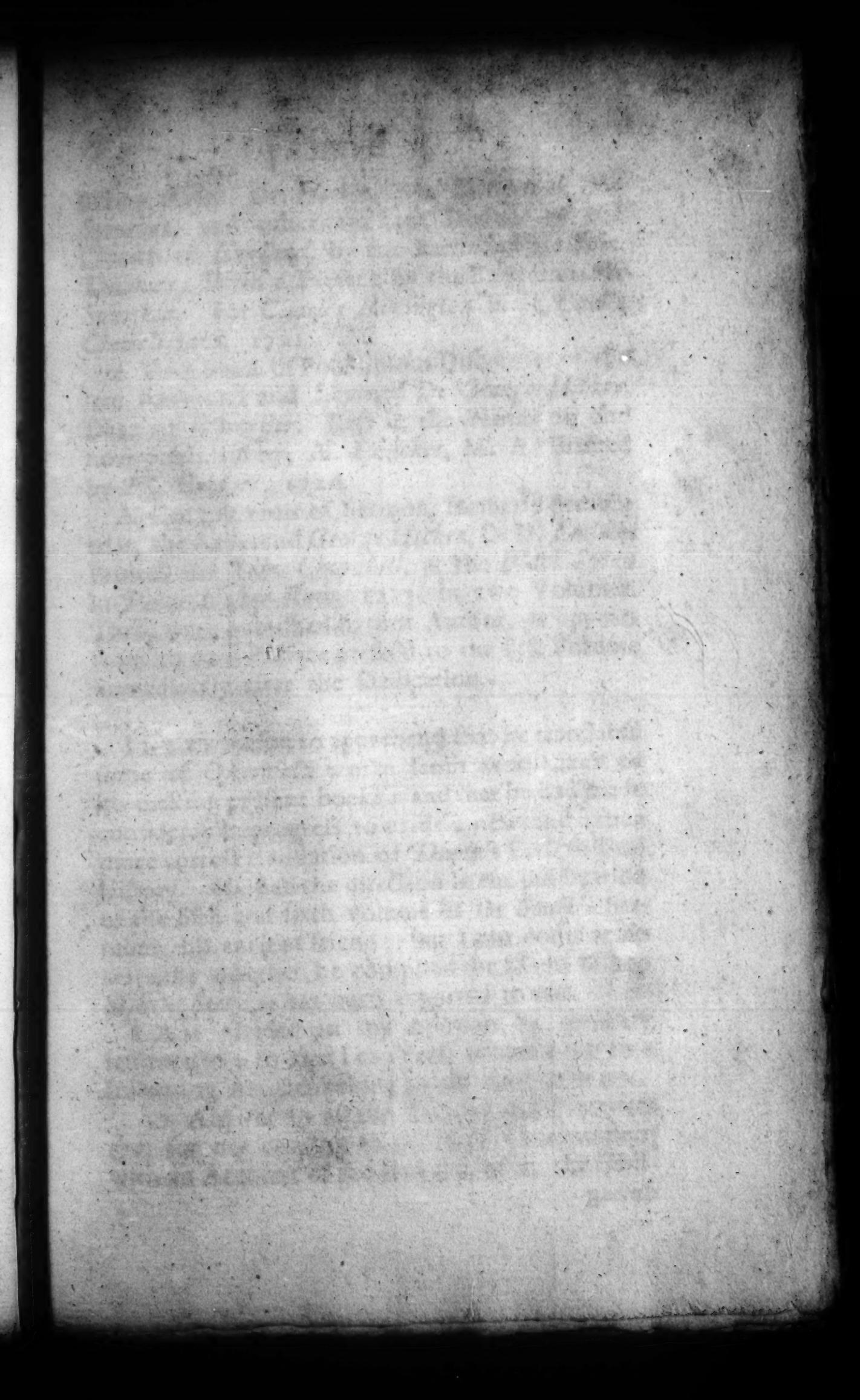
10. No Sufficient Reason for restoring the Prayers and Directions of King *Edward* the sixth's first Liturgy. Part I. For John Morpew, 1718.

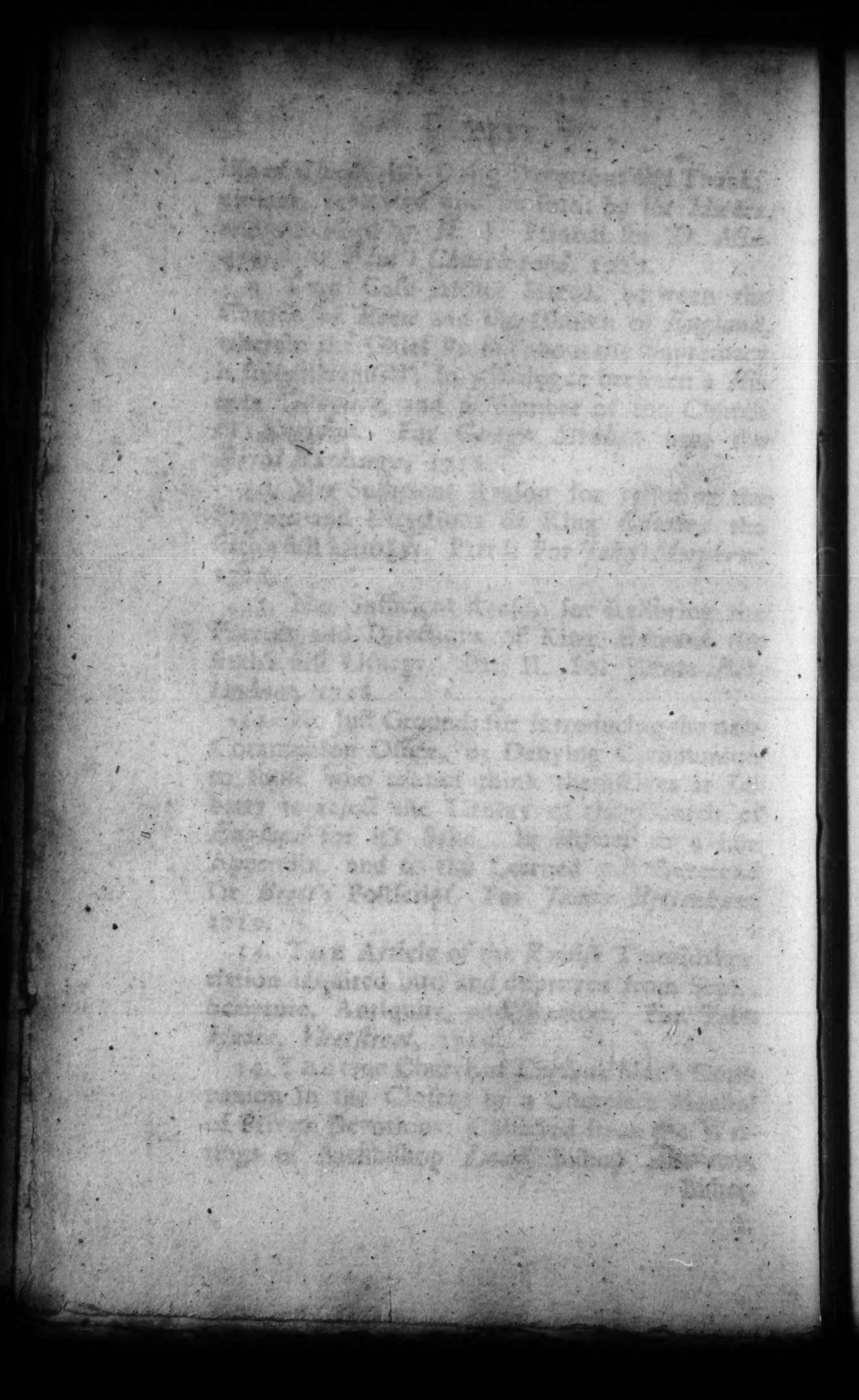
11. No Sufficient Reason for Restoring the Prayers and Directions of King *Edward* the sixth's first Liturgy. Part II. For James Bettenham, 1718.

12. No Just Grounds for introducing the new Communion Office, or Denying Communion to those who cannot think themselves at Liberty to reject the Liturgy of the Church of *England* for it's Sake. In answer to a late Appendix, and to the Learned and Reverend Dr. Brett's Postscript. For James Bettenham, 1719.

13. THE Article of the *Romish* Transubstantiation inquired into and disproved from Sense, Scripture, Antiquity, and Reason. For John Hooke, Fleetstreet, 1719.

14. THE true Church of *England* Man's Companion in the Closet: or a Complete Manual of Private Devotions: Collected from the Writings of Archbishop *Land*, Bishop *Andrews*, Bishop





Bishop Kenn, Dr Hickes, Mr Kettlewell, Mr Spinckes, and other eminent Divines of the Church of England, by the Reverend Mr Sam. Downes: With a Preface by the Reverend Mr Spinckes. For Charles Rivington in St Paul's Church-yard, 1721.

A VOLUME of Posthumous Discourses of the late Reverend and Learned Dr *George Hickes*, Dean of *Worcester*. Left in the Hands of, and now published by, *N. Spinckes, M. A.* Printed by *W. Bowyer, 1726.*

A COLLECTION of Sermons formerly preached by the Reverend *George Hickes, D. D.* London Printed for *John Churchill, at the Black Swan in Pater-Noster-Row, 1713.* in two Volumes. These were published by our Author, as appears from his own Preface prefix'd to the first Volume immediately after the Dedication.

I HAVE reason to apprehend that he translated some of *Osterval's* works from *memoranda* of his making present books; and that he had made considerable progress towards a new and much more correct translation of *Dupin's Ecclesiastical History*. He had the direction in the publication of the fifth and sixth volume of Dr *South's* Sermons, his ancient friend: but I can come at no certainty whether he compiled the life of Bishop *Stillingfleet*, as has been reported to me.

I AM divided in my opinion by contrary testimonies; so that I can't tell whether the two following Articles belong to our Author or not.

An Answer to all the Excuses and Pretences &c. for not coming to the Holy Communion, with an Account of the End &c. of it, the Obligation

gation to receive it, the way to prepare for it, and our behaviour both at and after it.

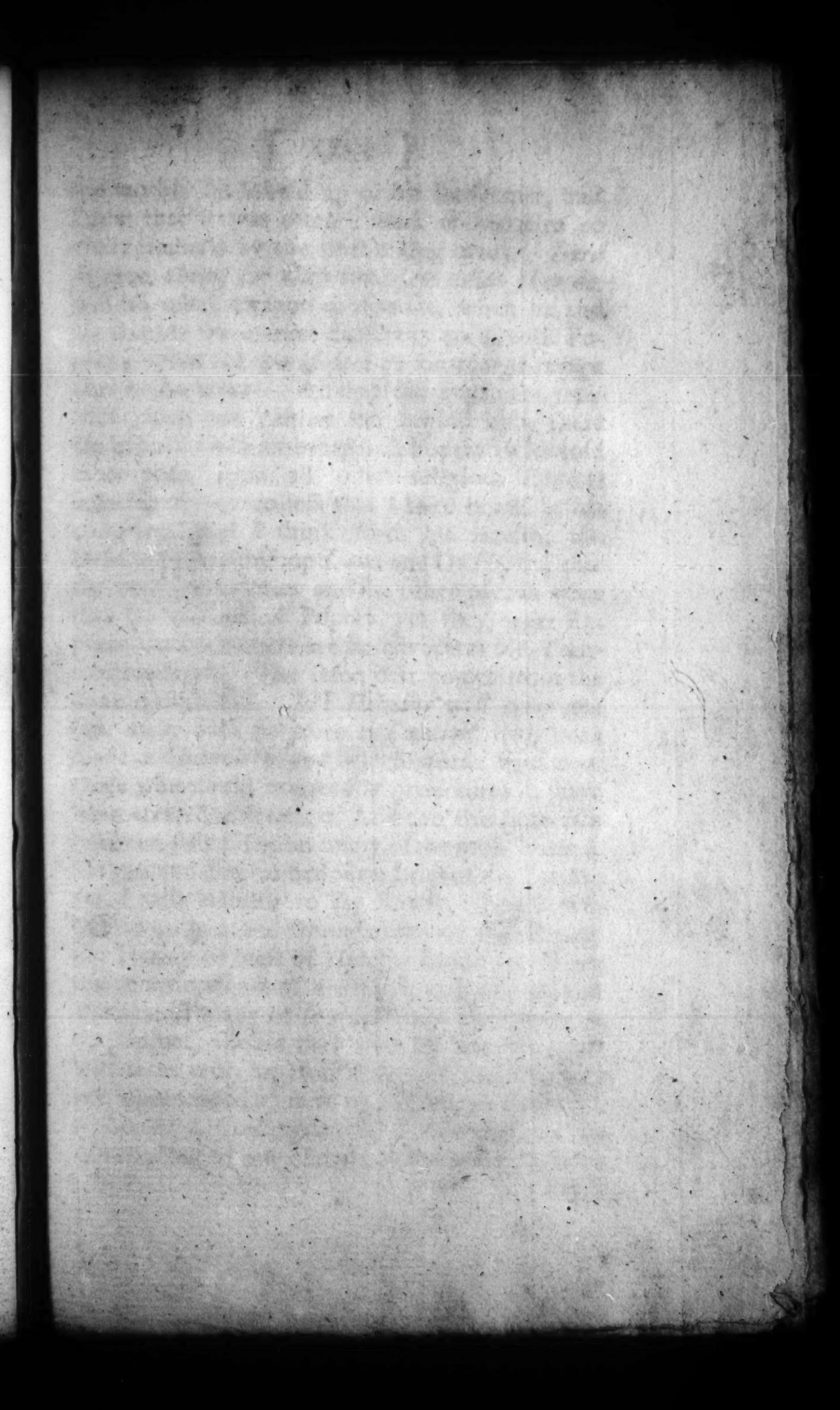
PLAIN Instructions for the Young and ignorant, in a Short &c. Exposition of the Church Catechism.

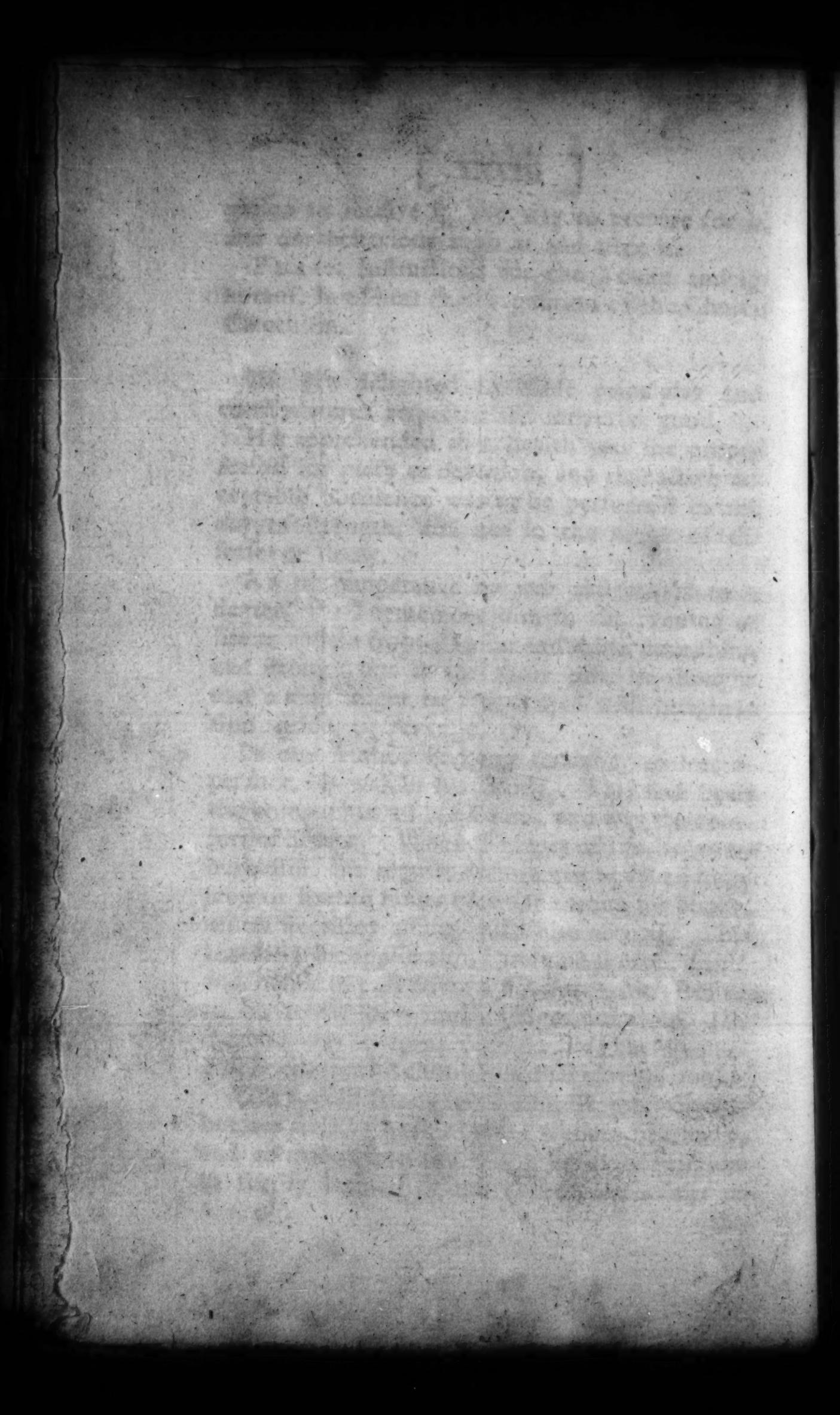
III. He delighted in those principles and courses which respected the universal good. He apprehended that health was the proper season for piety or devotion, and that active acceptable obedience was to be perform'd in the day of strength, and not in the night of disease or decay.

As to temperance he was abstemious to a degree, for I remember him in the evening of life to abstain from all meat and drink nourishing and strong; but at the same time he thought that a man might be intoxicated with imagination, pride, or revenge, &c.

If our Author had any tendency to intemperance, it was in his Study. This had been the companion of his Youth, and was the comfort of his age. When the taper of life began to burn dim, his regular custom was to spend fourteen or sixteen hours each day among his books, unless necessary affairs call'd him abroad. This indefatigable application I presume shorten'd life, and help'd to pull down a structure which seem'd to be rear'd for a much longer duration. His method was to come nigh no fire, having purposely covered his chimney with shelves of books.

When afflictions seiz'd him, he was resigned but not abject: he felt them without impatience, and retreated into the strong holds of religion to fortify himself against the feeble insults of the





the world: he look'd up to his Redeemer, and knew that it was often a mark of merit to be vilely traduc'd by the unthinking many. *Lord forgive them, for they know not what they do,* was his usual weapon of defence, when he and his friends were most causelessly tax'd with Popery; *when the world laid to his charge things that he knew not.* Among the unprinted treatises which our Author left behind him, there are in bulk and number against Popery twice told more than upon all other religious subjects whatsoever. I recollect that I have heard in his company, and I think from his mouth, the Destiny of Archbishop *Laud* and Dr *Heylin*, that the one might print and the other preach what they pleas'd against Popery, yet they were Papists: such reasoners are fit advocates for Transubstantiation. The same dart comes from the same quiver still. *The Romans will come and take away both our place and nation,* hath been made a *Shibboleth* and watch word: several of those who could not readily pronounce it, have been treated as deserters. And tho' this Bear-skin has been fasten'd upon many of the most learned, zealous and determined adversaries of the Papists: yet I will venture to say slowly, should ever the Swellings and Inundations of the Papacy (an Heresy or nest of Heresies hatcht to affront the common sense of mankind, and to proclaim war against many of the doctrines and duties of the Gospel) should they ever for our sins overwhelm us with an irresistible torrent, they will not be obtruded upon us by a *Rydley*, a *Bancroft*, a *Laud*, a *Chillingworth*, a *Bramhall*, or an *Hickes*, but by one of these *Synonyma*, a Puritan, a Papist

A Papist with a dispensation in his sob, a Protestant in masquerade.

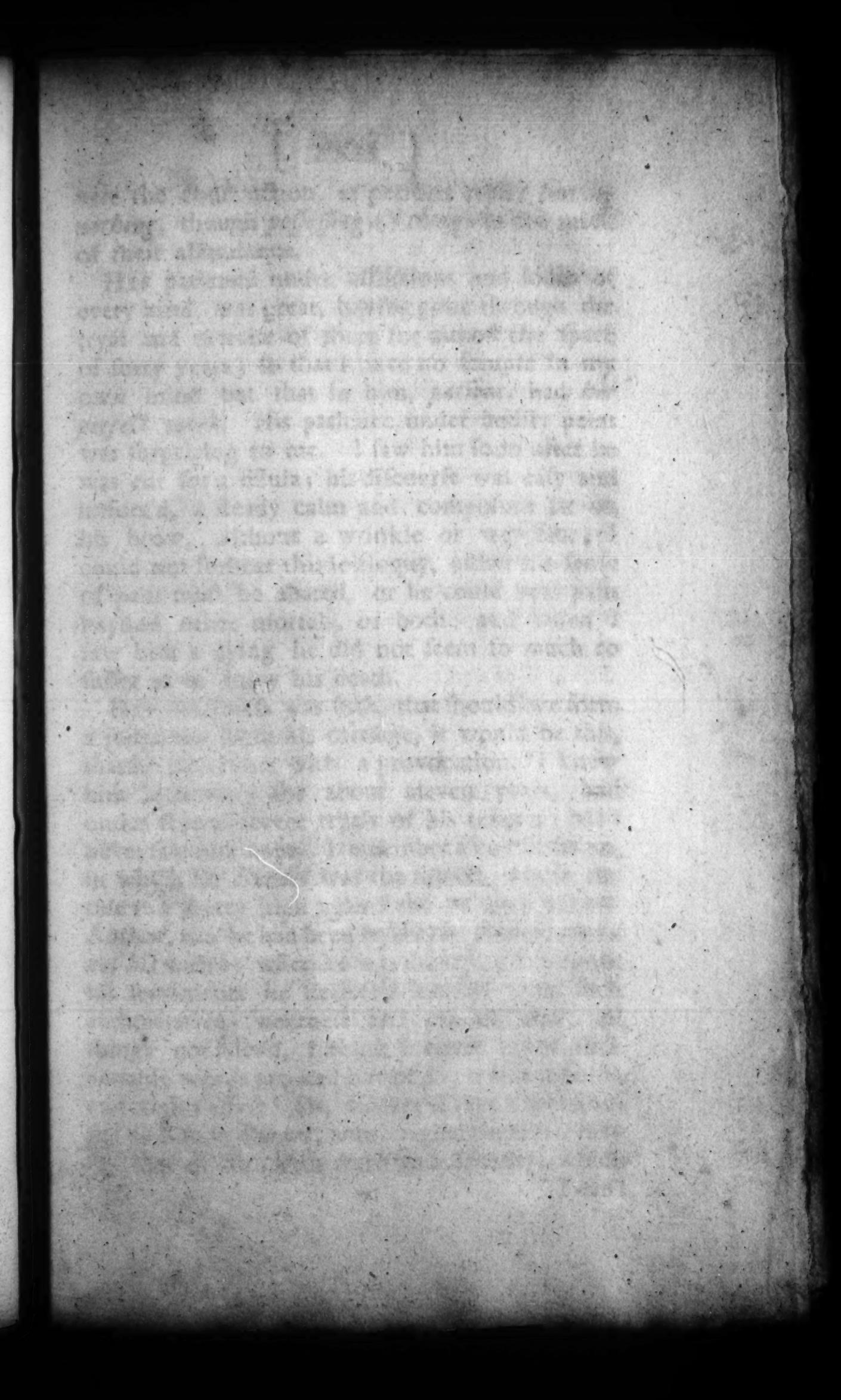
THIS may by some be censur'd as a very digression: but the sailors say that a becalming at Sea is dreaded as the greatest distress next to a shipwreck: I am sure the tares were sown while the husbandman slept; and if it should prove true that the Jesuits and Seminary priests in the bills of mortality are twice as many as the Parish-Priests, it may now be question'd whether our security be not greater than our safety, since these eagles used to be gathered together where the carcass is.

HE was a living instance that the bonds of religion may and can surpass the tyes of flesh and blood.

HE never blamed the age he liv'd in, or suggested that good men had cause to repine as if the rewards of the great and virtuous were assign'd to less worthy persons: and he indubitably was one of the most contented, because he contract'd his desires as to the things of life into the narrowest bounds.

THOSE who resign'd or precipitated themselves into envy and malice he truly pitied, as knowing those vices change the man into a monster, depose reason, by setting the head where the heels should stand, and drive men to renounce those principles whereon both personal safety and publick good depend: in his cheerful pleasant easy converse he rated the revengeful as executioners, or finishers of the law.

HE thought the greatest cowards were the most cruel, and that the most covetous were the most beggarly and necessitous, if we may invert



He could not
was broken too much
to go on.

vert the construction, as persons really *having nothing*, though *possessing all things* in the midst of their abundance.

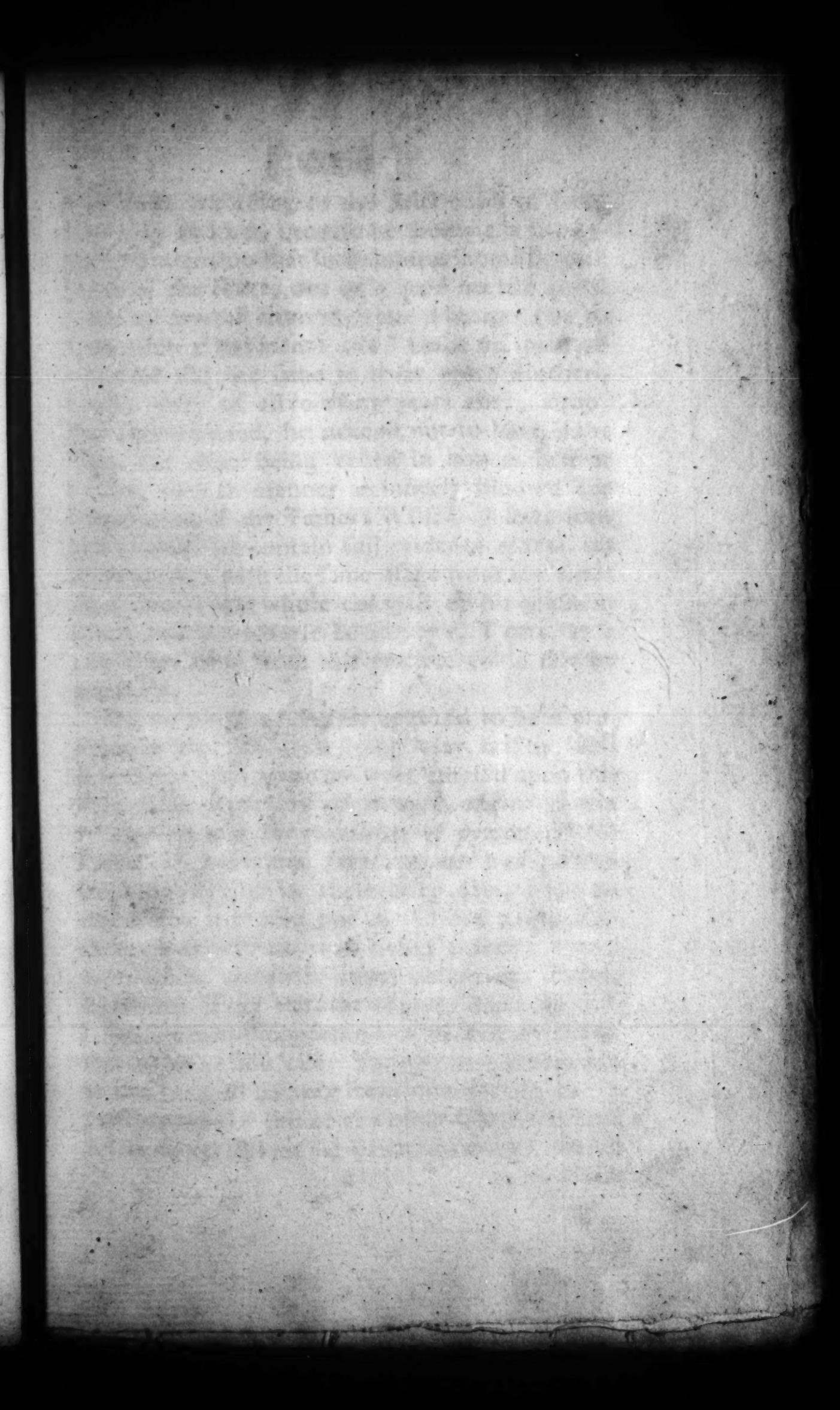
His patience under afflictions and losses of every kind, was great, having gone through the tryal and exercise of them for almost the space of forty years; so that I have no scruple in my own mind but that in him, *patience had her perfect work*. His patience under bodily pains was surprizing to me. I saw him soon after he was cut for a fistula; his discourse was easy and unforc'd, a steady calm and composure sat on his brow, without a wrinkle or wry face; I could not forbear this soliloquy, either his sense of pain must be abated, or he could bear pain beyond other mortals, or both: and when I saw him a dying he did not seem so much to suffer as to enjoy his death.

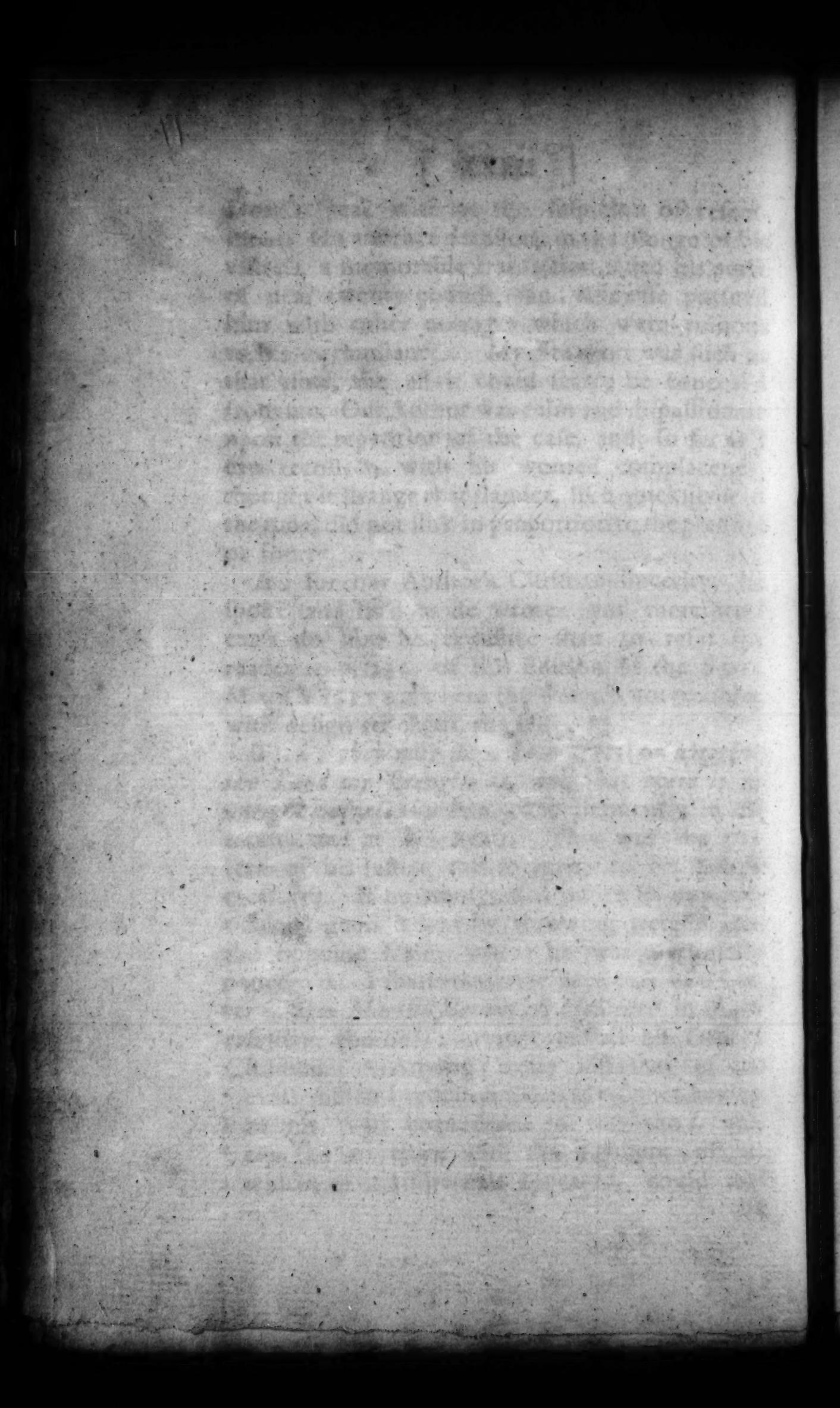
His meekness was such, that should we form a judgment from his carriage, it would be this, that he never met with a provocation. I knew him intimately for about eleven years, and under several severe tryals of his temper; but I never saw him angry. I remember a conversation, in which Dr *Burnet* was the subject, where the tide run pretty high against the Bishop; but our Author, tho' he had been *before the shearer, open'd not his mouth*: when he was importun'd to speak his sentiments he deliver'd himself with such authoritative sweetness and candor, that, all things consider'd, I think I never heard such amiable words proceed out of any man's mouth; and to this effect: Sir, the world says I was injured by Bishop *Burnet*, another man therefore may lay that of him with truth and decency, which I can't

I can't speak without the suspicion of resentment. On another occasion, in the plunge of his distress, a memorable transaction rifled his purse of near twenty pounds, and likewise pursued him with other outrages which were ruinous to his circumstances. My situation was such at that time, the affair could scarce be conceal'd from me. Our Author was calm and dispassionate upon the repetition of the case, and, so far as I can recollect, with his wonted complacency, thought it strange that slander, like quicksilver in the tube, did not sink in proportion to the pressure or injury.

As for our Author's Christian sincerity, he spoke and liv'd as he wrote: and therefore I can't do him better justice than to refer the reader to p. 236. of this Edition of the *SICK MAN VISITED* where the water is not troubled with design to choak the fish.

THAT they may shew how true [or upright] the Lord my strength is, and that there is no unrighteousness in him, was frequently in his mouth and at his heart. This was the pattern of his justice and integrity to his fellow creatures. If he transgressed justice in any particular I guess it was by throwing weight into the opposite scale, where he was personally concern'd. I shall transcribe here part of a Letter of Mrs *Martha Bennet* of *Holbeach* in *Lincolnshire*, the only survivor of all his father's Children. ' Among many instances of his exact justice I recollect this: My father having by his Will bequeathed to me 400*l.* and charged an estate with the payment of it, which, as it afterwards appeared, could not be

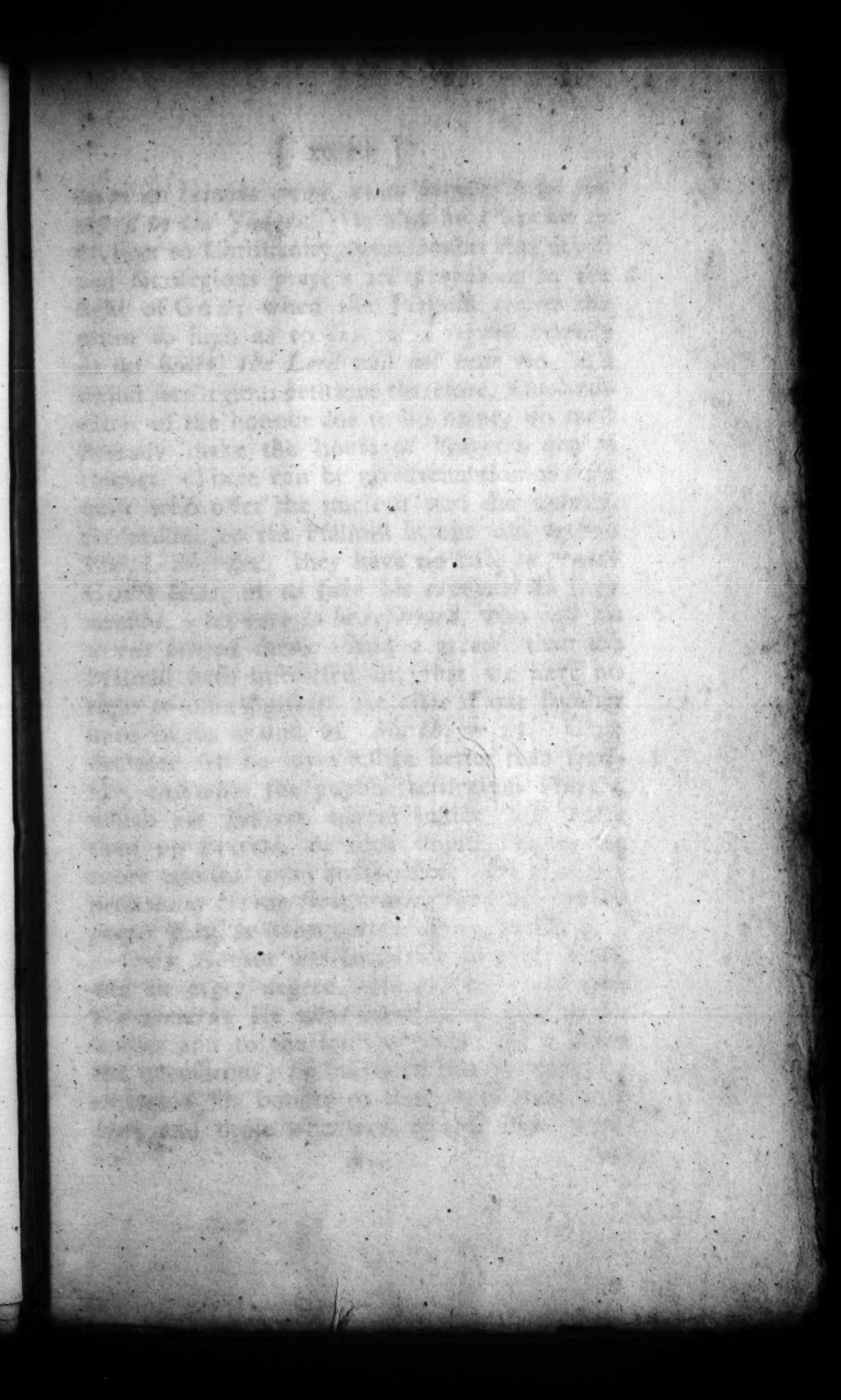


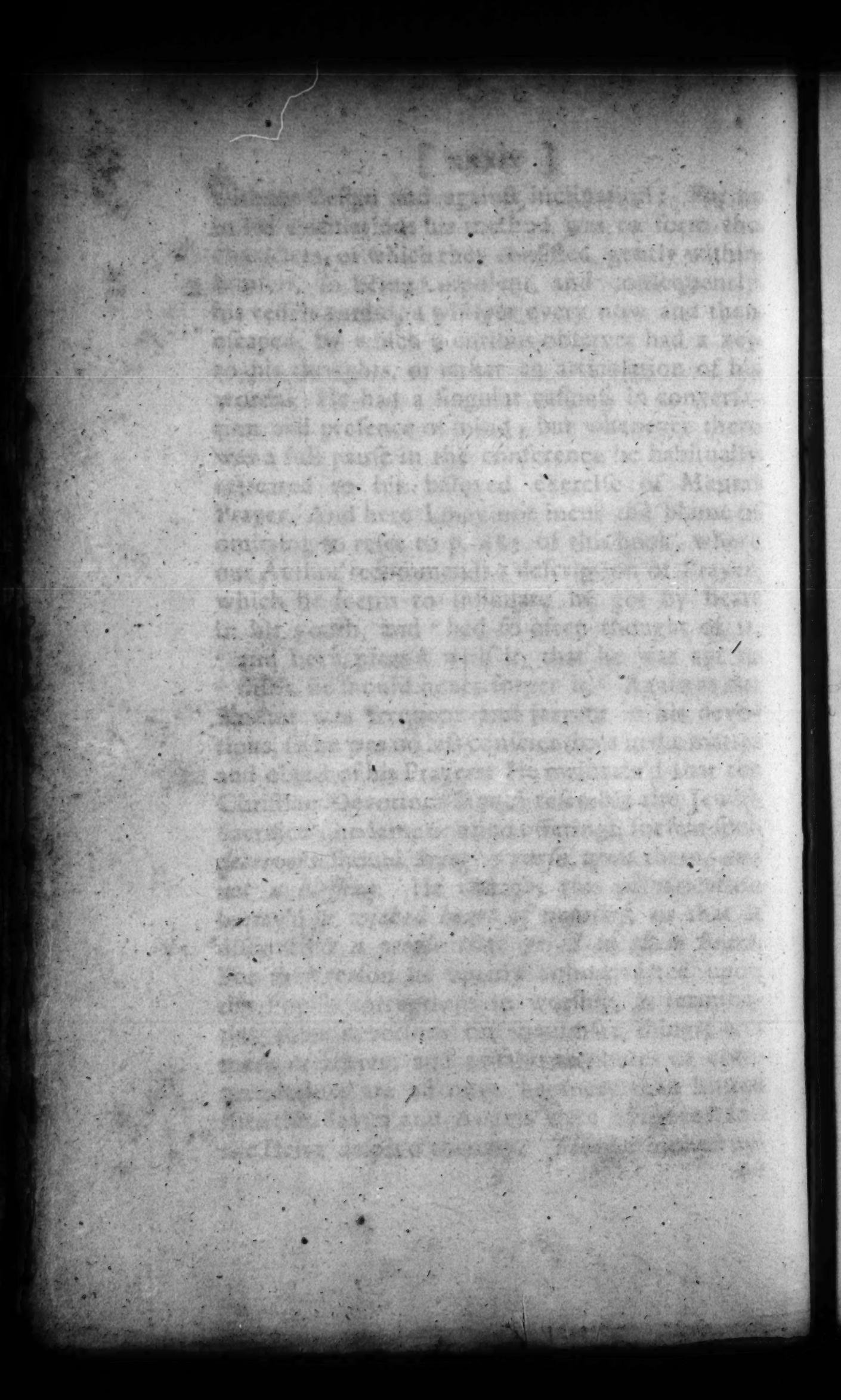


be done according to the strict rules of Law;
 — My Brother, because he thought it my Father's intention that such Summs should be paid out of the estate, not only paid me the 400 £. but all interest from the time it became due to the time of payment: and I make no question but he did the same to three more Brothers, who were all alive many years after; altho' as above-hinted, he needed not to have done so, the estate being vested in him as heir at Law, in such manner as intirely hindred the operation of my Father's Will. I have seen accounts which contain full evidence that all his Brothers met with the same usage from his hand: And should the whole compass of his acquaintance and intercourse be survey'd, I dare say a single variation from this practice could not be produc'd.

DEVOTION or Prayer appear'd to be a province in which his great strength lay, as if the blessing of the primogeniture were entail'd upon this duty: *The beginning of strength, the excellency of dignity, and the excellency of power.* If the Spirit of grace and supplications was poured forth upon any in these later days, I see no cause why it should not be ascribed to our Author. I believe no man living makes a nearer approach to the strict literal observance of that direction, *Pray without ceasing*, than he did. I had frequent opportunities of certain information as to this fact. Though he was remov'd at the greatest distance from ostentation, in the performance of this or any other Christian duty, yet in secret Prayer he often discovered himself

without design and against inclination: For as in his ejaculations his method was to form the characters, of which they consisted, gently within himself, so being corpulent, and consequently his vessels turgid, a whisper every now and then escaped, by which a curious observer had a key to his thoughts, or rather an articulation of his words. He had a singular easiness in conversation and presence of mind; but whenever there was a full pause in the conference he habitually retreated to his beloved exercise of Mental Prayer. And here I may not incur the blame of omitting to refer to p. 183. of this book, where our Author recommends a description of Prayer, which he seems to insinuate he got by heart in his youth, and 'had so often thought of it, ' and been pleas'd with it, that he was apt to 'think he should never forget it.' Again as our Author was frequent and fervent in his devotions, so he was no less conscientious in the matter and object of his Prayers. He maintain'd that the Christian Devotions should resemble the Jewish Sacrifices; no lame or blind offerings, for fear such deceivers should bring a curse upon them, and not a blessing. He thought this prevarication betray'd a wicked heart of unbelief, or that it discovered a people that erred in their hearts. For this reason he openly animadverted upon the Popish corruptions in worship, as terminating their devotions on inanimate things, and mere creatures: and as false attributes or commendations are affronts, he more than hinted that the Saints and Angels were affronted and the Deity despis'd thereby. This he looked upon



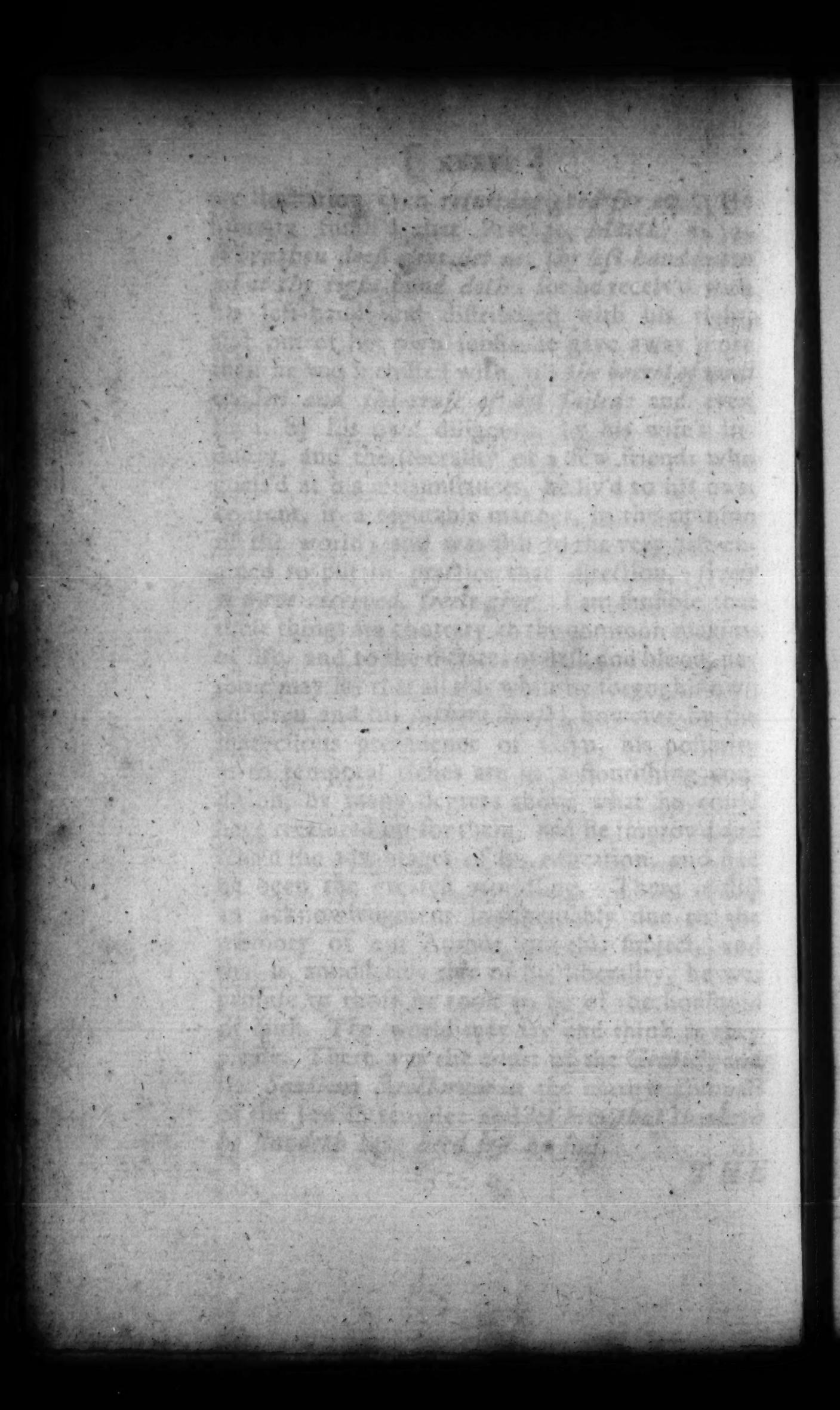


on as an heinous crime, as an iniquity to be punished by the Judges. He must be a novice or stranger to Christianity, who doubts that unjust and sacrilegious prayers are provoking in the sight of GOD; when the Psalmist carries the point so high as to say, *if I regard iniquity in my heart, the Lord will not hear me.* All unjust sacrilegious petitions therefore, which rob GOD of the honour due to his name, do most literally make the house of Prayer a den of thieves. There can be no extenuation of their guilt who offer the unclean and the unholy. According to the Psalmist in our old version Psal. l. 16, &c. they have no title to preach GOD's laws, or to take his covenant in their mouths, who hate to be reformed, who cast his words behind them. And a greater than the Psalmist hath instructed us, that we have no right to offer a gift at the altar if our Brother have ought against us. Matth. v. 23. GOD declares that he loves justice better than sacrifice, therefore the popish sacrilegious Prayers, which are Prayers against justice, are worse than no Prayers, or such unjust Prayers are more criminal than no sacrifice. *He that turneth away his ear from hearing the law, even his prayer shall be abomination.* Prov. xxviii. 9.

OUR Author was charitable in every sense, and in every degree. He cast his bread upon the waters: He went about doing good to the bodies and to the souls of men: he relieved the necessitous; he instructed the ignorant; he extended his bounty to those who were with him, and those who were against him: without

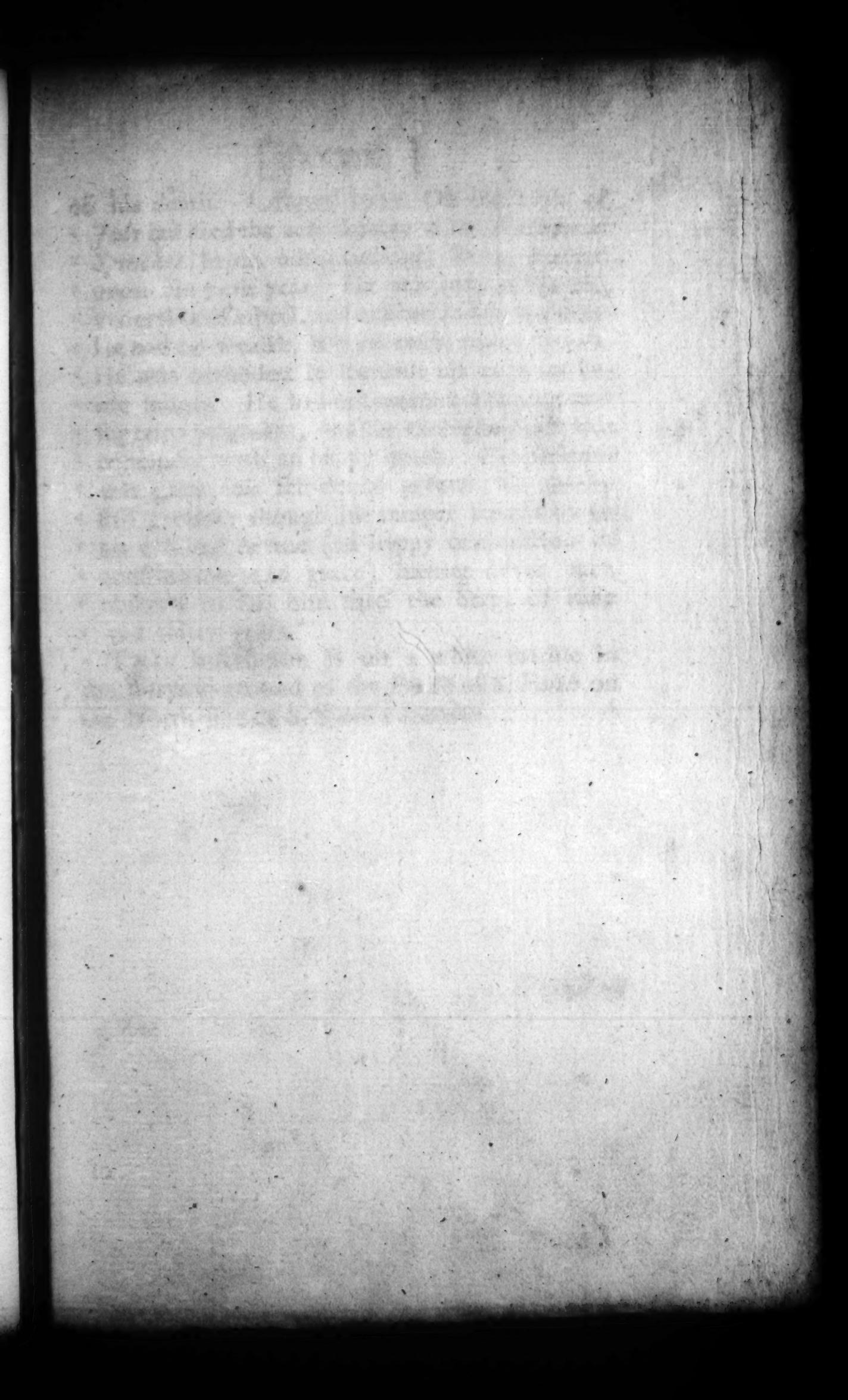
out limitation, even returning good for evil. He literally fulfill'd that Precept Matth. vi. 3. *Whenthou doest alms, let not thy left-hand know what thy right-hand doth:* for he receiv'd with his left-hand and distributed with his right, and out of his own substance gave away more than he was intrusted with, till *the barrel of meat wasted and the cruse of oyl failed:* and even then, by his own diligence, by his wife's industry, and the liberality of a few friends who guess'd at his circumstances, he liv'd to his own content, in a reputable manner, in the opinion of the world; and was still to the very last enabled to put in practice that direction, *freely ye have received, freely give.* I am sensible that these things are contrary to the common maxims of life, and to the dictates of flesh and blood, nay some may say that all this while he forgot his own children and his *fathers house;* however by the marvellous providence of God, his posterity as to temporal riches are in a flourishing condition, by many degrees above what he could have treasured up for them, had he improv'd and reap'd the advantages of his education, and had he been the greatest worldling. There is still an acknowledgment indispensably due to the memory of our Author on this subject, and that is, amidst this tide of his liberality, he was profuse to those he took to be of the household of faith. The world may say and think as they please. There was the court of the *Gentiles* and the *Sanctum Sanctorum* in the narrow compass of the Jewish temple: and *let him that thinketh be standeth take heed lest he fall.*

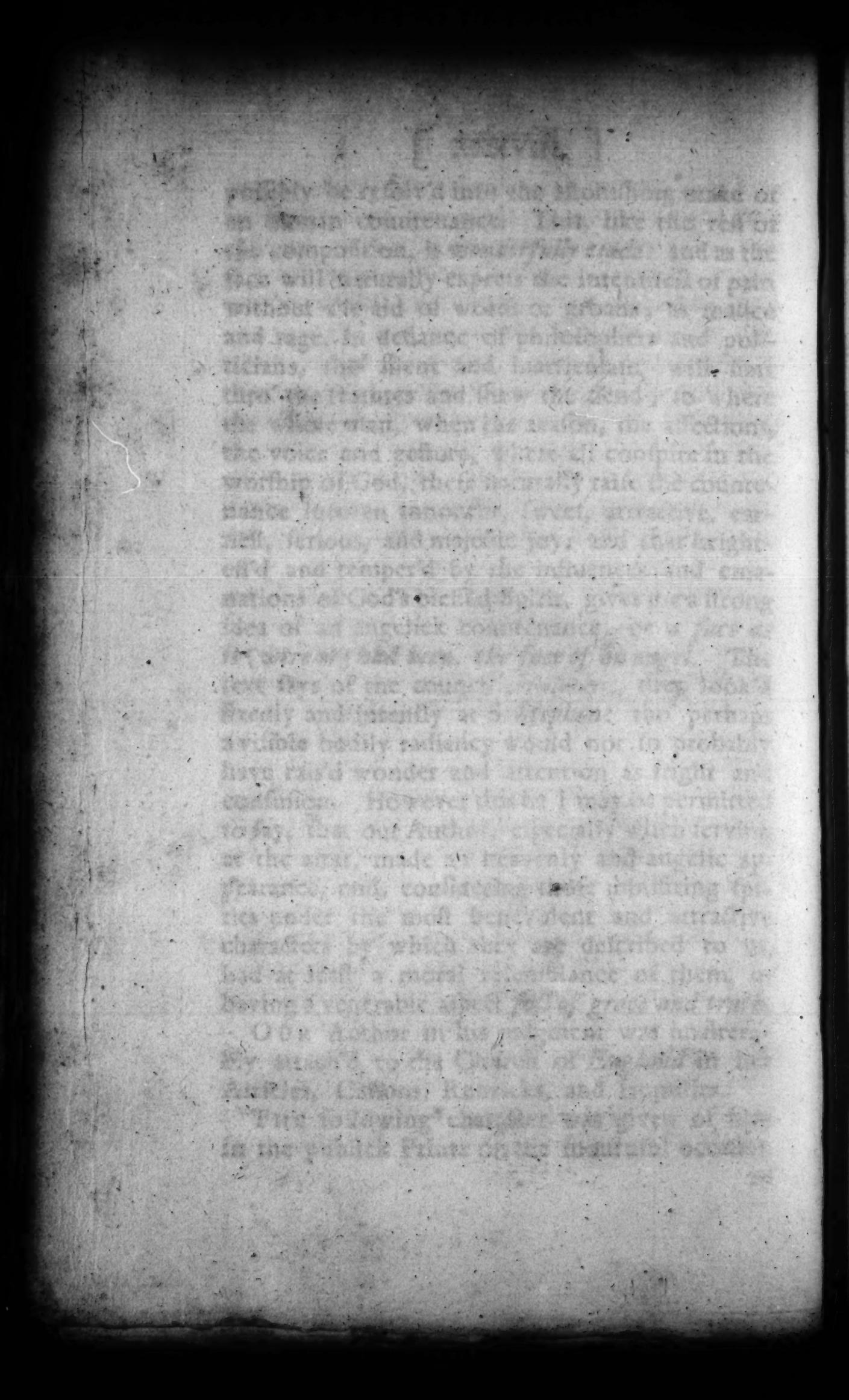
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THE zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me, was the subject of his frequent meditation. In all passive virtue he was firm and calm and immovable, but in the duties which requir'd action he was cheerful and vigorous and zealous: especially in the ministrations of his sacerdotal office. His graceful personage and agreeable manner easily gained him attention, approbation, and reverence, in the common offices of life: but when he waited at the altar, earnestness and zeal display'd themselves, lustre and unction triumph'd in every ecstatick and yet composed feature. I remember what is said of S. Stephen *Acts vi. 15.* *And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.* In most other instances, I humbly declare myself doubtful of the representation, as commonly express'd by a glory or luminous appearance: To me that seems to derive from an uncertain and apocryphal original; and tho' there is no absurdity in the allusion, yet there may be credulity in the fact. There was a bodily material light in several dispensations under the Old Testament, as in the case of *Moses* and the *Cherubims*; and likewise under the New Testament, as at our Saviour's *Transfiguration* and S. *Paul's Conversion*, and probably there was an external splendor about S. *Stephen*; yet the representations at large, unless they denote and express the happy place to which the *Saints* are gone before, have no manner of foundation so far as I can learn. The truth and reality may possibly

possibly be resolv'd into the astonishing make of an human countenance. This, like the rest of the composition, is *wonderfully made*: and as the face will naturally express the intenseness of pain without the aid of words or groans; as malice and rage, in defiance of philosophers and politicians, tho' silent and inarticulate, will start thro' the features and shew the fiend; so where the whole man, when the reason, the affections, the voice and gesture, where all conspire in the worship of God, these naturally raise the countenance into an innocent, sweet, attractive, earnest, serious, and majestic joy; and that heighten'd and temper'd by the influences and emanations of God's blessed Spirit, gives me a strong idea of an angelick countenance, or *a face as it [were or] had been, the face of an angel*. The text says of the council *at Hierusalem*, they look'd fixedly and intensly at S. Stephen: tho' perhaps a visible bodily radiancy would not so probably have rais'd wonder and attention as fright and confusion. However this be I may be permitted to say, that our Author, especially when serving at the altar, made an heavenly and angelic appearance, and, considering those ministering spirits under the most benevolent and attractive characters by which they are described to us, had at least a moral resemblance of them, in having a venerable aspect *full of grace and truth*. OUR Author in his judgment was unalterably attach'd to the Church of *England* in her Articles, Canons, Rubricks, and Homilies. THE following character was given of him in the publick Prints on the mournful occasion of





of his death. ' *August 1727.* On the 28th. of
' July last died the very Reverend Mr Nathanael
' Spinckes in an advanced age, being entered
' upon his 74th year. He was low of Stature,
' venerable of aspect, and exalted in his character.
' He had no wealth, few enemies, many friends.
' He was orthodox in his faith his enemies be-
' ing judges. He had uncommon learning and
' superior judgment, and his exemplary life was
' concluded with an happy death. His patience
' was great, his self-denial greater, his charity
' still greater: though his temper seem'd to be
' his cardinal virtue (an happy conjunction of
' constitution and grace) having never been
' observ'd to fail him thro' the Stage of nine
' and thirty years.'

THIS Inscription is on a white marble in
the Burying-ground of the Parish of S. *Faith* on
the North side of S. *Paul's London*.

Depositum

[xi]
Depositum
Viri plane venerandi
NATHANIELIS SPINCKES, A.M.

Ortu Northamptoniensis,
Academia Cantabrigiensis,
Ecclesiae Anglicanae Pr^d dignissimi,
Amicis, patriae, erudito orbi,

xxviii Jul. MDCCXXVII

Abrepti.

Erat ille ingenio mitt,

Vultu placidissimo:

Rem Christianam

Scriptis tuebatur luculentis,

Luculentiori ornabat exemplo:

Crederes antiquorum Patrum

Et mores et doctrinam

In nostrum Theologum,

Nupero quasi miraculo,

Transfusos.

Moritur

Anno aetatis Septuagesimo quarto,

Iniqua fortuna non diurnior,

Sed major.

Proximam huic terram occupat

DOROTHEA conjunx dilectissima:

Quae die a mariti interitu septima

Sociam animam efflavis.

ly

Ortho
31 Ecclesi

Erat
Scriptis
Credens

Anno
Iniqui
Domus
Quod
Socia

Depositione
Virtu plane venerandi
Nathanaelis Spinckes A.M.

Northamptoniensis, Acad^{emica} Cantabrigiensis,
leiae Anglicane^{g. t.} dignissimi
Amicis, patria^{g.} eruditis orbi

XXVIII Jul. MDCCXXVII

Abrepti.

at ille ingenio miti vultu placidissimo:

Rem Christianam
tuebatur luculentissimacalentiori oratione
et antiquorum Patrum et mores et doctrinam
in nostrum Theogum,
nupero quasi miraculo,
transfuso.

Moritur

no actatis septuagesimo quarto,
fortuna non diurnior, sed major

proximam huic terram occupat
terreni conjunx dilectissima:
die a mariti interiu sephima
memoriam effavit.

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Try & the
writing of
R-River or
Blackbourn

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the following general rule

In fidei angustae quendam
ancoram

Invidus, iracundus, inexorabilis, ac
Iusa negat fili nata, nihil non amogat —

